REPORT

ON THE

MOHMANDS

BY

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I.—GENERAL.

Descriptive : geographical.

THE Mohmands are divided into two main sections. The one lives in the plains, in the south-western corner of the Peshawar District; and the other inhabits that net-work of hills between the Kabul and Swat rivers which connects the Sufed Koh with the Hindu Kush, and forms the barrier at the eastern end of the Ningrahar valley, through which the Kabul river forces its way in a singularly narrow, long, and tortuous gorge, to Peshawar. The Mohmands of the plain have long ago lost touch with their cousins in the hills, and are omitted in this report.

The country of the independent Mohmands may roughly be defined by taking as boundary—to the west and south, the Kunar and Kabul rivers; to the east and north-east, the British border from Fort Michni to Fort Abazai and up the Swat river to where it bends south after leaving the Swat valley; and to the north, the hills of Bajaur. It lies within latitude 33°30′ to 34°40′ north, and longitude 70°30′ to 71°30′ east.

A detailed description of this tract will be found in a report by Mr. Scott, Surveyor, published by Government in May 1880.

Suffice it here to say that the settlements of the Mohmands fall naturally into two parts: the rich alluvial lands along the banks of the Kabul river from Jalalabad to Lalpura; this fringe of fertile soil commences at the pretty, but rather swampy, irrigated valley of Kama, and gradually dwindles in proportions down the river, till at Dakka the sterile hills close in upon it.

The second, and by far the most extensive part of Mohmand territory, is comprised in the glens and valleys that radiate from the mountains of Tartara, south of the Kabul (6,400′), and Ilazai north of the river (9,000′ high), and drain into the Kabul and Swat rivers.

The principal of these are the valleys of Shilman, Gandao, Pindiali, the Danish Kul stream, the Mitai glen, Salala, and Bira-darra near Lalpura. They are, as a rule, dry and arid water-courses, raging torrents in heavy rain, but usually presenting a stony and shingly bed, from which slopes of barren ground lead to the rocky spurs and ranges that flank them. With the exception of the Danish Kul stream, running water is not found in them unless in stagnant pools or where tiny streams trickle from the hill tops; and only in Gandao and Shilman, and occasionally in Kamali, is water sufficiently near the surface to permit of irrigation by Persian wheel wells (*arhat*). The stream of the Bohai Dag valley disappears at the foot of the Ilazai hills, to reappear near Danish Kul; but in Mitai there is an ample supply of water. The aspect of the Mohmand hills is exceedingly dreary, and the eye is everywhere met by dry ravines between long rows of rocky hills and crags, scantily clothed with coarse grass, scrub wood, and the dwarf palm (*mazari*), leading up to the higher peaks of Ilazai and Tartara. These are better wooded, but the lower ranges, and in particular the massive cliffs that tower above Basaule, the Koh-i-Bedaulat, are proverbial for their utter sterility. In summer great want of water is felt, and the desert tracts radiate an intolerable heat; this, coupled with the unhealthiness of the river lowlands, probably accounts for the inferior physique of Mohmands as compared with Afridi and Shinwari neighbours, who in summer retire to the cool highlands of the Sufed Koh,—an explanation which receives support from the fact that the Musa Khel, the only Mohmand clan which is noted for its martial qualities, inhabit the nothern slopes of Ilazai, where they enjoy a temperate climate. The villages, or rather fort clusters, are scattered along the valleys wherever a spring or proximity of water to the surface encourages cultivation, often in terraced fields; and there one is refreshed by meeting clumps of trees and willow-shaded streamlets. The Kabul, Gandao and Shilman valleys excepted, the crops in these hills depend entirely upon the winter and autumn rains; and should these fail, there is considerable distress. Even in ordinary times the hills are unable to support the surplus population, which is steadily emigrating to the Yusafzai and Hashtnagar Mairas in the Peshawar District, where they are founding hamlets and villages populated chiefly by members of the Khwaezai, Dawezai, Musa Khel and Safi clans.

Trade.

The products of the Mohmand country are few and rude: a little grain, firewood, grass, charcoal, ropes and mats of "*mazari*" (the fine mats of Pindiali are celebrated), honey and cattle from the Baezai hills are the chief exports. But through Mohmand limits come to India the wood rafts from Chitral, Kunar and Laghman on the Kabul, and from Dir and Swat on the Swat river; wax, hides, ghi and rice, from Kunar; the iron of Bajaur in lumps and bars, good ore, but imperfectly smelted; gold, dust hawks and falcons and slaves from

Kafiristan and Chitral. The wood trade is chiefly, almost exclusively, in the hands of the Kaka Khel of Ziarat, whose saintly character protects them and their property among the wild tribes and ensures an unmolested passage for their rafts. The imports are salt, cloth, paper, soap, tea, indigo, sugar, grain, tobacco, needles, scissors and other manufactures of civilization, purchased by the Mohmands for themselves and their northern neighbours.

The through trade, therefore, is considerable; and it is with transit dues levied on trade and the profits earned as carriers on mules, donkeys and camels to and from the trade centres of Peshawar, Jalalabad, Pesh Bolak, Lalpura and Shabkadar, that the Mohmands supplement the scanty returns of their barren soil. The Kuchi or nomad clans of the Mohmads, in fact, with some Ghilzai Kuchis, monopolise the camel-carrying trade between Peshawar and Kabul, and depend upon it entirely for thier subsistence. An account of them will be found further on.

Trade routes.

Since the Khaibar has been opened to traffic, the importance of the former routes through Mohmand territory from Peshawar to Dakka, *viz.*—

(1) *viá* Tartara and the Shilman valleys,

(2) from Fort Michni across the Kabul river by the Gutta Gudar and Shanilo ferries into the Shilman valley,

has collapsed; and the profitable dues levied on them by the Tarakzai and Halimzai clans, and the Khan of Lalpura, have vanished. For the reason given below, I will briefly note the different features of the case regarding transit dues for the Khaibar and for the Mohmand roads above mentioned.

Transit dues.

The former has always been considered the King's highway, the "Badshahi rah," while the latter are "*ulusi*" or tribal routes. Although by Afghan custom the independent tribes through whose limits the Khaibar passes are, by ancient prescriptive rule, entitled to levy black-mail on it, and have always done so, taking: the Afridis 2 shares, the Mohmands 1 share and the Shinwaris 1 share, yet the Kings (of Delhi) and afterwards the Saddozai dynasty retained all arrangements regarding the protection of the road and mode of levy and distribution of the dues in their own hands, paying what subsidies they thought fit to the tribes concerned as their share of the proceeds from the tolls. To a government whose empire included the Kabul and Peshawar provinces, it was of course of paramount importance to keep the Khaibar in its control. But the more difficult and relatively unimportant Mohmand roads were left to the tribe interested in them to manage; so that in the course of time the clansmen have come to look upon these routes as private property, with which, and the tolls on them, the government of the day would not interfere beyond enforcing security for traders. As it seems improbable that these routes will again be frequented, no particular interest attaches to the mode of internal tribal division of the income formerly rising therefrom; one-third used to go to the Lalpura Khan, one-third to the Halimzai, and one-third to the Tarakzai. Of the Tarakazai share the Khan Khel of Lalpura took half, and the Dadu Khel section half; the Kasim Khel section of the Tarakzai being portionless.

The relative position of the Khaibar and the Mohmand routes is so far of some consequence that the Halimzai and Tarakzai every now and then used to claim part of the income derived by the Lalpura Khan from dues taken for the Khaibar road; but it seems very doubtful if they have any title, since the Khaibar nowhere passes through purely Halimzai or Tarakzai ground, which the Mohmand routes undoubtedly do; and even if they had good reason to demand a share, the apportionment of the toils for the Khaibar is distinctly subject to the absolute disposal of the "King."

The Khaibar is sufficiently well known, and a minute description of the Mohmand routes is contained in Mr. Scott's report.

Other routes.

Other roads in Mohmand country there are many, as the hills, though rugged and rocky, are nowhere impassable. The main roads, other than on the Peshawar-Dakka line, are—

(*a*) From Shabkadar *viá* the Krapa defile to Gandao, and over the Nahaqi Pass to Kamali and Bohai Dag, where it meets road (*f*). It is everywhere practicable and good for camels, and the Nahaqi Pass is described as easy and not difficult to open for wheeled guns. At Kamali the broad Bohai valley is reached. Water is fairly plentiful along this road. It is chiefly used by traders to Bajaur, the Safis and Goshta.

(*b*) The Alki Kandi track; not an easy camel road, from Shabkadar in the Peshawar District to Pindiali, and thence to Danish Kul; and to the left for Kamali, where it meets road (*a*). Fairly good for mules and much used by Bajauri travellers. Water is scarce till Pindiali is reached.

(*c*) From Kamali an easy road leads up the Safi valley, to the left to Mitai and over the Spina Suka Pass to Pashat in the Kunar valley; and to the right to Nawagai and Bajaur; the latter road was used by Wazir Akbar Khan when taking artillery to Bajaur.

(*d*) Going up the Bohai valley, a difficult track to the left, the Khrosha path leads over the hills to Palosi on the Kabul, and thence to Reina and Lalpura along the river. It is practicable for mules, but difficult and waterless for greater part of the way. This was the line taken by the tribesmen at the Mohmand rising in January 1881, when they came to collect at Reina.

(*e*) From Bohai Dag an easy road leads to the left, from Koda Khel down the Bira-darra glen to Lalpura. It is practicable for camels; no water between Lalpura and Koda Khel, except half-way at Surai.

(*f*) An easy camel road from Bohai Dag *viâ* the Salala Pass and Mazarichina to Goshta. It is waterless from Goshta to near the Salala Pass.

(*g*) An easy road leads from Goshta to Chaknewar and thence to Lalpura by the Kulala Pass, waterless from Goshta to Chaknewar; similarly a good road goes from Goshta up the Kabul river to Sangar Serai: routes (*a*) and (*f*) have often been used by traders from Jalalabad to Peshawar, when anxious to avoid the Khaibar or Shilman roads; and in the early half of this century when Wazir Akbar Khan, son of the Amir Dost Muhammad Khan, raided Bajaur, he is reported to have taken wheeled artillery by route (*f*) from Goshta to Bohai Dag, and thence by route (*c*) to Nawagai in Bajaur.

There are many other paths and tracks, but the above are the easiest for traffic.

Troops operating in the trans-Kabul Mohmand hills would probably meet with greater difficulties in the scarcity of water and supplies than from impassable roads. *The central position of Bohai Dag is noticeable; a force located there would command every line through the Mohmand country and completely paralyse the tribe.*

Fords in the Kabul river.

It may be useful to notice that there is a ford in the Kabul river at Kam Dakka, a little below the village obliquely towards Reina; another about 800 yards below the fort at Dakka, across to an island and thence to the Lalpura bank; another a little below Girdi and Hazarnao to Shahkot and Girdawe; there is a dangerous ford near Goshta, and one at Ali Boghan. They are all practicable only in the cold weather, and vary from time to time in their position and alignment, and are exceedingly dangerous, owing to the great rush of the stream over the gravel banks (which constitute the ford) into the deep pools immediately below. They should never be tried without competent guides. The fords of this river seem generally to assume a long curve in the shape of a horse-shoe, the toe pointing down-stream.

Tolls on rafts.

In the hot weather, traffic on rafts of wood and of inflated skins is brisk on the large rivers. The boatmen of Lalpura, Goshta, Jalalabad and Kunar are a peculiar race, keeping much to themselves and intermarrying only in their class. Their generic name is "Nilabi," and they have a tradition that they came originally from Bagh Nilab on the Indus, below Attock. The transit dues levied on the rafts were fixed by custom, and the sanction of the Amirs as follows:—

(1). On wood rafts, per raft:

The Khan of Lalpura: Rs. 40, out of which Rs. 2 were payable to the Halimzai. The Tarakzai at Michni: Rs. 45, which they divided, the Asaf and Shah Mansur Khel sections taking Rs. 19 each, the Muradi Khel Re 1, and the Kani Khel Rs. 6. But the Michni men are often guilty of unauthorised exactions.

(2). On merchandise carried on skin rafts the Khan at Lalpura Rs. 4, the Tarakzai at Michni, Rs. 10.

Latterly, however, the rates have been raised—see the table at page 10 below.

In consequence of the transfer of the Tarakzai and Halimzai claus to the sole political control of the British Government the following arrangements have been made in December 1896: The Halimzai collect Rs. 4 Kabuli, of which the Gandao men receive Rs. 3 and the Kamali men Re. 1. They will make their own arrangements for collection; in case of excesses Government has the right to redress and punish.

The Tarakzai will levy Rs. 141 Kabuli per raft at Warsak, and will distribute it as follows:—

Rs. 42 Kabuli to Jang, Said Ahmad Shah and Shah Pasand for their sections.

Rs. 24½ Kabuli to Abdulla of Warsak for his section.

Rs. 20 Kabuli to Sufi for his section.

Rs. 31 Kabuli to Lalo and Nawab for their sections.

Rs. 22½ Kabuli to Shamsher and Khad Gul for their sections.

Re. 1 Kabuli to Najai for himself.

Rafts owned by the Amir or by the British Government are exempt from the payment of tolls. The Tarakzai arrange themselves for collection and distribution, and in the event of excess levy, Government has the right of redress and punishment.

Should the Khan levy in excess of the fixed rate, the merchants appeal to the Amir; while it was the duty of the Khan to restrain the greed of the Michni Mohmands; he is also expected to check the Khwaezai, a turbulent set, who often levy dues of their own by force, and, perched on overhanging crags above the river near Palosi, summon the raftsmen, with the whistle of a bullet, to pay up illegal tolls. But generally with a strong Khan at Lalpura the river is safe and traders are not harried. Young and old of the river Mohmands shew great dexterity in the management of a "*shinaz*" or inflated skin; and I have seen both the former and the present Khan of Lalpura paddle vigorously across the river at Dakka. The hill Mohmands, on the other hand, have a horror of crossing a stream. There is no check on the number of "*shinaz*," and robberies in Ningrahar are not infrequent, the stolen property being immediately carried across to the hills. Boats there are a few at Jalalabad: one at Sangar Serai, one at Goshta, and one at Lalpura—of the ponderous and solid build of the ordinary native boat. They are used for the ferries at those places. The boats at the former ferries of Gutta Gudar and Shanilo have, since the Shilman routes have fallen into disuse, disappeared. Rafts, made by placing poles, reeds, &c., on inflated skins, are easily procurable, portable and have great carrying power. As an instance showing the number of skins available, I would mention that on the occasion of the expedition to Kama in June 1880, 450 "*shinaz*" were collected in three days from the river villages.

Buddhist remains.

As elsewhere in Northern Afghanistan, Buddhist remains are frequently found in the Mohmand hills, and are invariably ascribed to the Kafirs as constructors; the principal being ruins of a fort or monastery at Gharangai on the Kabul river near the Shanilo ferry; an inscription with figures of horses and men carved in the rock at Surai, 7 or 8 miles from Lalpura in the Biradarra; stone pillars on the hill-tops round Dakka; the seven wells and the foundations of the fort at Haft Chah in the Khaibar; and a series of caves hewn in the face of the Koh-i Bedaulat cliff, opposite to, and plainly visible from, Basaule. A magnificent view is obtained from these caves; they are vaulted chambers about 20 to 24 feet square cut in the rock along a narrow path, and show traces of having been inhabited, apparently at no distant date, to judge from the smoke-crust which blackens their roofs and walls. The *topes* and mounds in the plains near Pesh Bolak and Jalalabad are well known. Other vestiges of former races in walls and ruined towers built of stone in a style not practised by the present inhabitants, old tanks and wells, are met with throughout these hills; especially near Nawagai in Bajaur, which Burnes identifies with the long-sought, for rock fortress of Aornos-though other opinion is more in favour of a site nearer the Indus.

Ziarats and shrines in Mohmand country.

The chief ziarats and shrines of the Mohmands are:—The ziarat of Murzadwali Baba at Danish Kul, well known in North-Eastern Afghanistan. The saint who is buried there lived about 260 or 280 years ago at Kam Lalpura (a small village 2 miles below Lalpura); his body was moved to Danish Kul by his descendants, who enjoy great respect and gifts of many lands in Gandao, among the Safis, at Lalpura and in Bajaur. As his name implies, he was recognized as a "Wali" upon his birth, and the legend goes that his mother, when pregnant, having gone one day to pick "Gurgurra" berries, the boughs gently bent down of themselves to be plucked, as she passed from tree to tree,—a tribute to the virtues of her child. Who his ancestors were is unknown, but he is held in deep veneration, for ever since he lived there, Kam Lalpura has possessed the privilege of sanctuary; its limits extend from the yellow ravine that lies between Kam Lalpura and Lalpura to the ziarat of Mazub Baba near Palosi. Murderers and outlaws live secure in the protection of Murzadwali Baba; and in a case which I saw myself, a man of Lalpura, who was literally the avenger of blood, stopped in the pursuit of his enemy as soon as the latter had crossed the boundary of Kam Lalpura. Pilgrims from long distances visit the grave at Danish Kul and bring from the tomb handfuls of earth or pebbles, considering them powerful charms and remedies for all kinds of ailments.

Next in degree is the ziarat of Mazub Baba, by tribe a Kukkozai from Hazarnao, and a "*murid*" or disciple of Murzadwali, by whose reflected light he shines. His grave is situated about 3 miles below Parchao, on the left bank of the Kabul river, and is a walled enclosure covered with flags and votive offerings. The descendants of Mazub Baba hold the villages of Reina and Parchao as a gift from the Mohmands. Both they and the descendants of Murzadwali collect offerings from the tribes, generally two or three seers of grain from every plough at harvest, and have partitioned off the clans among themselves,

a clan or part of a clan being allotted to each family of Mians for their support. Minor ziarats are innumerable; wherever fakirs or Mians have died, or a deed of peculiar atrocity has invested the victim with the sympathy of the people, a flag is erected and a line of stones is ranged facing west, for the traveller to pray.

On the very summit of Ilazai and of Tartara are two of those curious nameless ziarats believed to be the resting-places of brothers; other brothers are said to lie buried on the Chingai hill near Abazai, at Panjpir in Yusafzai, and on the Hásan Abdal hill. According to another version these brothers are the children of Baba Wali at Kandahar; doubtless in these isolated shrines on inaccessible hill-tops we find relics of some former creed which have been adapted to the popular ziarat worship of modern Muhammadans.

There is no colony of Syads in the Mohmand country; but descendants of the well-known Mians of Papin in the Sufed Koh are settled at Chaknewar and Smutse near Lalpura.

The Mullahs.

Mians and Mullahs fulfil much the same secular purposes as the monks of Europe did in the middle ages; they act as trustees and custodians of property, as the protectors of women and children committed to their charge, and are the mediators and messengers in family or tribal strife. Their intimate cohesion and the ramifications of their class through the tribes makes them an admirable instrument for organizing a popular movement, and probably the prominent share they took in the recent war was due equally to the fanaticism of the people and to the conviction of the tribal Chiefs and Khans (who have all their rivals and enemies), that the only effectual way to unite their own and other clans for a common aim was to put forward neutral and universally respected leaders, whom none could object to, and who in the members of the priestly classes possessed willing and obedient agents in every village of the heterogeneous Afghan population. Arrogant and overbearing, factious among themselves, fanatically bigotted, narrow and ignorant, respected and feared by the people, they are not without good qualities. Though their attention is much directed to ceremonial trifles and their time wasted in disputations on technical niceties or in intestine intrigue, yet their voice is always heard on the side of order and justice, and their influence exerted towards the healing of disputes. For selfish purposes they encourage the superstitious bias of the people, but at the same time they inculcate truth, purity, sobriety; and ineffectual though they be, their efforts are ever unceasing to eradicate the degrading custom of barter and sale of women, universal among Afghans.

Excellent illustrations of the types prevalent among Mohmand Mullahs were embodied in the persons of the Haji Sahib of Bedmani near Mitai, and the notorious Mullah Khalil of Mullah Fahim Killi in Khwaezai, both now dead.

The Haji was a Miro Khel Baezai Mohmand, a Haji of venerable age and deeply venerated for his blameless life and pure character. His peaceful counsels restrained many from joining in the risings instigated and led by Mullah Khalil during the Afghan war; yet even the good Haji caused bloodshed among the Dawezai in counteracting the party of Mullah Khalil. He inclined towards Akbar Khan of Lalpura and his influence was greatest with the Baezai, though considerable also in the other Mohmand clans.

Mullah Khalil was the grandson of a Swati from Pakhli in the Hazara District. A man of little education and of an insatiable ambition and lust of power, he represented the narrow and warrior school of Mullahs; and distinguished himself by leading three unsuccessful attacks upon the line of communication: at Kam Dakka in March 1879, at Dakka in January 1880, and at Besud and Kama in July 1880. His failures much shook the hold he had acquired over the hillmen by his fanatical exhortations, and he had little influence out of Khwaezai bounds. He was attached to the party of the elder Mian Gul of Swat, and led Sadiq Khan to rebellion and ruin. He obtained a grant of Rs. 2,000 a year from the Amir of Kabul, which has been continued to his son "Sahib-i-Hakk." Mullahs of less note are Mullah Kudus of Lakkai in Kamali; Mullah Abdulla of Badisia in Gandao; Mullah Mir Afzal of Spinki Tangi, now in Kunar; and Mullah Said of Lalpura. The last was friendly disposed to us and has been made Kazi of Lalpura by Akbar Khan. The Khan has the power of appointing the Kazi.

The larger villages.

No village of the Mohmands approaches the dimensions of a town; but Yakhdand, Kung, Lalpura, Sangar Serai and the river villages—Girdi, Hazarnao, Basaule, Chardeh, Alachipur—are populous enough to dispense with fortifications against tribal attacks. These large villages number each from 300 to 600 families; the largest are Lalpura, Sangar Serai and Yakhdand. Other villages are either single large forts with mud walls and one or more flanking towers, or else each sub-section of the village lives in its own fort, among its own fields, the fort being known by the name of the temporary owner, *e.g.*, Killah-i-Fatteh or Garhi Wazir; a good specimen of this species of scattered village forts is the village of Gulai, or of Goshta. The villages of Mians of course require no protection.

The larger villages contain from 1 to 50 families of Hindus, who gain their living as bankers, accountants to the Khans, grain-dealers, grocers, pawn-brokers, goldsmiths and cloth merchants. They are rarely much oppressed, and though not permitted to ride and obliged to wear a distinctive dress (trousers striped vertically with red), they seem to be fairly happy. In return for fees paid at births and marriages and the rent of their shops, the Khans and leading headmen protect them from the exactions of others. In times of need the Hindus are no doubt squeezed by their own protectors, but it is looked upon as a not unfair accident, and if a Hindu is too much worried, he can always escape to some other village. Many are wealthy by the local standard of riches. Idolatry is sternly forbidden, but otherwise their religious worship is not interfered with, and crowds of these Hindus come through Peshawar every year to the Hardwar Fair. They have occasionally supplied political information to our troops; but though generally correct, it is of necessity very meagre and incomplete, as Hindus are never taken into the confidence of the leading chiefs, tribal jirgas and Mullahs who initiate movements. A Mian of standing is always likely to have the best information.

The Hindus.

The Hindus have adopted many of the barbarous customs of their Afghan masters; for instance blood feuds are not uncommon; Prabha, a leading Hindu of Lalpura, is fond of relating proudly how he stabbed to death five unarmed Hindus in a *dharmsala*, with whom he had quarreled about a woman. Hindu women are sold in marriage and widows always re-marry.

Besides the Mohmands, the sole owners of the soil, every village contains some families of carpenters, blacksmiths, weavers, barbers, potters; and in the larger villages live Perachas, a class of Muhammadan traders, who are probably descendants of converts from Hinduism. In addition there is a fluctuating population of agricultural labourers and tenants of the soil belonging to miscellaneous races, who cultivate on the Métayer system, paying from two-fifths to one-half of the produce to the land-owners.

The non-Mohmand Muhammadans.

With the exception of sugarcane, the ordinary crops of the Upper Punjab and the Peshawar District are produced in the Mohmand country.

II.—HISTORICAL.

History and tradition alike relate that the Mohmands formed one of that group of cognate Afghan races which, moving eastwards from the Kabul or Ghazni hills, probably before the pressure of Mongol and Hazara invasion, settled between the 13th and 15th centuries in Swat, Boner, Yusafzai, Dir, Bajaur and the hills now occupied by the Mohmands, expelling or subduing the original native population of Hindus and non-Afghan races. It is not in the limits of these notes to discuss where is the original home of the invaders, the "Ghwara Margha," to which popular belief ascribes every excellence of climate and fertility; it is enough to notice that there is a village called Mohmand near Kandahar, and that the summer settlements of the Mohmand Kuchis or nomads on the lofty highlands of the Upper Helnand and the Unai Pass have probably been retained from the days when the bulk of the tribe dwelt there. The Yusafzai and Mohmands do undoubtedly differ much in dialect, tribal constitution, dress and appearance, from the contiguous Afridis, Shinwaris and Khataks, to whom Afghan pedigrees assign a place implying relationship with Indian races. Their Pashtu differs as much from the broad speech of the Afridis as it does from the singing intonation of Shinwaris, and approaches closely to the dialects of Kabul, using fewer words of clearly Punjabi origin. Their tribal constitution again is more aristocratic, and the power of the Khans more developed, than in the little republics of the Sufed Koh and Tirah. It is singular, too, that Afridis and Shinwaris never wear blue, the favourite colour for turbans and shirts with Yusafzais and Mohmands; and that the latter scarcely ever use the long Afghan knife, much preferring a sword. On the other hand, knives are the common weapon of Afridis, Shinwaris and Ghilzais. The points of agreement of Mohmands with Yusafzais support strongly the tribal traditions which assign to them a common origin.

History and affinities of the Mohmands.

After settling down in the hills between the Kabul and Swat rivers, and detaching a branch to the Peshawar plain, the Mohmands set themselves to fighting with their neighbours, and, owing to their superior organisation, succeeded during the last century in wresting Kamali and Mitai from Bajaur and driving the Shinwaris out of the Shilman valleys and the low-lying country south of the Kabul river. In this they succeeded, not so much from superior numbers or fighting qualities, for they have neither, as from their greater power of concentration. In the Khans of Goshta and Lalpura the Mohmands possessed distinct hereditary leaders who, with their comparatively greater resources, are able to unite and keep in the field a larger number of fighting men at a given time than the Shinwaris, who without a recognised head can combine only on dire necessity. A guerilla war of raid and counter-raid for centuries has gradually desolated the tracts where Mohmand meets Shinwari; and the belt of desert, 20 miles broad

Mohmands and Shinwaris.

and 30 miles in length, which stretches from Landi Kotal to Pesh Bolak, bears witness in the ruins of Shinwari villages to the destructive irruptions of the Lalpura horsemen. It is these that the Shinwaris, mountaineers as they are, particularly dread. The occasions on which the tribes have fought *en masse* in stand-up battles are few. During the Khanship of Shat Khan, Shilman was won in a fight near Haft Chah. A Khwaezai Mohmand called Paindai distinguished himself by slaying the Shinwari champion, but being killed himself towards the end of the fighting was buried on the spot: whence Paindi Khak, a post half-way from Haft Chah to Landi Kotal. Next, in a battle fought at Qilao near Pesh Bolak, the Mohmands took and occupied Gulai, led by Arsala Khan of Lalpura. His brother Mazulla Khan was defeated at Loargai, and lost to the Sangu Khel the famous war drum called "Shinkai." To judge from descriptions this fetish of the Sangu Khel is a brass kettle drum probably captured by the Mohmands from the Mogal army of Aurangzebe, when it was annihilated in the Khaibar. The Karmu-nmasi section of the Sangu Khel are its hereditary custodians; it is never beaten unless on the very gravest trouble, when its notes are said to sound from Nazian to Jalalabad, throughout Shinwari land. As an oracle it is consulted before important forays, sounding of itself if the raid is to be successful. For some time the Mohmands appear to have remained quiet after this ill-fortune. But Saadat Khan collected their forces, a few years before the first Afghan war, and raided Deh Sarak, burning many villages; in revenge for attacks suffered by the Tirahis of Kot, who, in the great tribal feuds of Ningrahar, range themselves with the Mohmands.

In 1840, Torabaz Khan, then in power at Lalpura, rendered material aid to Mackeson when an expedition ascended the Nazian valley to punish the Sangu Khel Shinwaris.

In later days Nauroz Khan twice gathered the Mohmand clansmen in support of the Jalalabad Governor, but both times the levies dispersed after desultory skirmishes, the Shinwaris making a show of submission And last year again the Governor of Jalalabad called out the Mohmands, and, moving with them on Pesh Bolak, compelled the Sangu Khel to restore the goods of a plundered caravan. The great factions of Ningrahar being Ghilzai and Shinwari against Mohmand, Safi and Khugiani, the latter tribes are always made use of to control the former. When the general Shinwari feud slumbers, the border villages keep ill-feeling awake by constant reprisals, and scarcely a month passes without bloodshed. Between the Mir Jan Khel and part of the Sangu Khel on one side, and the villages of Dakka, Girdi, Hazarnao, Gulai and the Mohmand Kuchis on the other, is a peculiarly bitter vendetta, which blazes up spasmodically after brief intervals of uncertain truce Inter-marriages among the leading families of the hostile clans are, however, not uncommon. The Mohmands give expression to their hatred of Shinwaris in a proverb, to the effect that no kindness will tame a snake, scorpion or Shinwari; to which the Shinwaris reply by insulting tales reflecting on Mohmand courage. Summoned by the Hakim of Jalalabad to punish the savage robbers of the Sufed Koh or to collect revenue from outlying and recusant villages, the Mohmand horse and foot would come suddenly over the Kabul river in force, harry the country up to the foot of the hills, and then retire behind the protection of the deep stream, which their enemies knew not how to cross. These exploits, their intimate relations with the Kabul Government, the miniature pomp and state of their Khans, and their power of united action have given them a martial reputation among the people out of all proportion with the facts. They are not such dangerous foes as Afridis or Shinwaris, and are wanting in that ferocity and reckless disregard of life which are so characteristic of these comparatively less civilised tribes.

Mohmands and Afridis.

With the Afridis the Mohmands appear to have come into hostile contact only once, when the Zakka Khel raided on, and closed the Khaibar after it had been opened by the Amir Sher Ali Khan. The Mir Akhor took Sultan Muhammad Khan of Lalpura and his men with him to Bazar on a punitive expedition. But the collision was official, and does not seem to have led to an inter-tribal feud. Still, although the Lalpura Khans have intermarried with Afridi families, the relations of the tribes are not cordial but cold, and the clan of the Tartara Mullagoris, vassals of the Mohmands, carries on active hostilities with the Kuki Khel and Zakka Khel Afridis.

Mohmands and Bajaur.

The Mohmands stand on a fairly good footing with Bajaur, there is a close connection between the Khans of Lalpura and of Nawagai, and no doubt the feeling towards Bajauris and the inhabitants of the Kunar valley is more that entertained for friendly and distant relatives than antipathy to strangers, and therefore enemies. But even with Mohmands and Shinwaris amicable intercouse may, and often does, exist between individual members, though the tribes be actively hostile at the time; and if private friendships are forgotten while there is fighting along the line, they are resumed when peace is restored.

Mohmands and line of communication. Peshawar and Kabul.

As regards the line of communications from Peshawar to Kabul, the only tribes that are practically able to give serious annoyance are the Afridis, the Sangu Khel and the Ghilzais. During the late war the Mohmands rose repeatedly with much clamour; but after their narrow escape from an overwhelming disaster at Dakka in

January 1880, they confined themselves to impotent demonstrations on the left bank of the river. They had appreciated the error which was committed when they crossed the Kabul river, and it is exceedingly improbable that on any future occasion they will give much trouble. Their border towards the Peshawar District is easily open to attack.

Great divisions of the tribe.

* *Vide* Appendix A.

The Mohmand tribe consists of four main divisions: the Tarakzai, Halimzai, Baezai and Khwaezai,* who are located in a compact body in the hills. A fringe of affiliated clans,* the Kukkozai, Dawezai and Utmanzai surrounds the tribes; it is further hedged on the slopes of the Tartara range by the vassal clan of the Mullagoris, and towards Bajaur by the Safis. In tribal politics the Tarakzai, jointly with the Halimzai, the Baezai and the Khwaezai, occupy each a distinct and independent position. There are no broad internal feuds.

General customs.

Private blood feuds are common, and every village is liable to be torn by violent quarrels attended with bloodshed, which arise often on the slightest cause. The hostile parties at once shut themselves up in their forts, and commence a fusilade at long ranges The only way to reduce these forts, in the absence of heavy guns, is to seize their water, which is generally drawn from contiguous ponds or streams; they rarely contain wells. Consequently in fighting it is the first aim of each party to gain possession of the water-supply of its opponent; and if it is under fire of the enemy, women who are theoretically never fired at, have to undertake the dangerous task of bringing water to the beleaguered garrison. The feud then rages till the neighbours stepping in effect a settlement or take up arms in the fray and burn the villages of the weaker party. But the remarkable system which obtains among the independent Yusafzais of Swat and Boner, where the whole country is divided into two parties—who alternately turn each other, generally with little bloodshed, out of power and home—is unknown among the Mohmands. Their social and domestic customs differ in no material respect from those of their Yusafzai cousins. It is noticeable, however, that the "Vaish," the periodical re-distribution of tribal lands, has entirely ceased throughout the Mohmand tribe. Each family possesses its hereditary piece of land, which it can sell or mortgage at will; and, strange to say, among so lawless a people debts, mortgages and sales are scrupulously respected and effected. A characteristic trait of Mohmands is great pride and haughtiness; they are, as Burnes says, "somewhat less rapacious than their neighbours of the Khaibar," and more civilised and polished; but they bear an evil reputation for treachery and ruthless cruelty, and their bravery is open to doubt. Some of their sections, especially the Burhan Khel and the Tarakzai, are stained with an infamous traffic in women, who are kidnapped in Swat, Boner and Bajaur, and passed on by the Utman Khel to the Mohmands; they in turn sell them to the Adam Khel Afridis and the Orakzai.

Reasons why Mohmands do not enlist.

Few Mohmands enlist for service in the British army; the reason is probably that the attention of the body of the tribe is more directed towards Ningrahar and Kabul, and that the requirements of the Amir and of the local Khans absorb those restless spirits who are anxious to leave their homes. And the large jagirs of the tribe and the income from transit dues appear to supplement sufficiently for their wants the livelihood they gain in their barren hills.

Jagirs and allowances of the Mohmands.

Their exceptionally favourable situation for harassing simultaneously Ningrahar and the Peshawar plains, and the power they possessed of closing several trade routes from Kabul to India, early induced former Governments to confer upon the Mohmands and their leaders large and valuable jagirs, and to give them permission to levy heavy tolls on road and river, as a sop to their marauding propensities. At annexation greater part of the Mohmand jagirs in Peshawar were forfeited, nor were they restored, although the border was kept for years in excitement by the angry tribe. The forfeited jagirs lay round the city of Peshawar, they were originally granted to the Khans of Lalpura and the Tarakzai, and were probably the link between the plain Mohmands and their brethren in the hills.

The grants of revenue and tolls, held by the tribe, were as follows in 1881:—

(1) The jagirs of the Goshta and Chardeh families, *vide* below, probably worth from Rs. 20,000 to Rs. 25,000 per annum (now resumed).

(2) A cash allowance of Rs. 12,000 per annum to the Baezai, granted by Sher Ali Khan after the rebellion of Nauroz Khan of Lalpura, but resumed by Yakub Khan.

(3) The jagirs of the Khans of Lalpura and the Morcha Khel, *vide* below, worth about Rs. 1,25,000 a year (now resumed).

(4) The river dues at Lalpura, to the Lalpura Khan, farmed for about Rs. 7,000 per annum.

(5) The transit dues on the Shilman routes, to the Khan, the Tarakzai and Halimzai (now extinct).

(6) The river tolls at Michni, to the Tarakzai, worth about Rs. 5,000 or Rs. 6,000 per annum.

(7) The tolls at Dakka for the Khaibar, producing about Rs. 40,000 or Rs. 50,000 per annum, formerly enjoyed by the Lalpura Khan. (The Kabul Government now takes them.)

(8) A cash allowance of Rs. 9,000 Kabuli, to the Halimzai tribe; Rs. 6,000 to the Gandao section; Rs. 3,000 to the Kamali men (paid through the Khan of Lalpura but now paid by us.)

(9) The Tarakzai: 13 villages revenue free in the Peshawar District; value of grant Rs. 5,001 per annum, really worth Rs. 11,300.

(10) The Halimzai: the villages of Panjpao, Peshawar, revenue free; value of grant Rs. 3,560 per annum, really worth over Rs. 4,500.

(11) Pirdost Khan, head of the Isa Khel sub-division; value of grant Rs. 1,000 per annum. (In 1896 Pirdost Khan was killed. A full account of the present distribution of this allowance will be found at page 13.)

It will be seen that fortune was kind to the Mohmands. Since 1882 considerable changes (generally speaking reductions) have been made in the grants and allowances from the Kabul Government, enjoyed by the Khans and the tribe; at the present time, July 1898, they stand as follows :—

Statement of Allowances paid by His Highness the Amir to the Mohmands and to the Khan of Lalpura.

Serial No.	Name of recipient.	Nature of allowance.	Amount per annum.	Total of allowances enjoyed by each section.	REMARKS.
			Rs.	Rs.	
1	Khan of Lalpura ...	Cash.	14,400	...	The Khan also receives a share of the tolls on rafts of timber. His income from this source amounts to Rs. 1,600 to Rs 1,800 a year. He also receives heavy presents when in favour, but has to give costly presents in return. The Khan has mortgaged his share of the river tolls to Hakim Ahmad Jan in liquidation of a debt. He has no jagirs now, nor does he receive a share of the Khaibar tolls taken at Dakka. The allowance to his family is not paid through him, but direct to the members. The whole of these allowances for 1894-95 was in arrears. In 1897 the Khan was summoned to Kabul where he is still (September 1898) detained under surveillance. Lalpura is managed by an Afghan official and the Khan's position and allowances are virtually abolished.
2	Family and kinsmen of Khan of Lalpura.	Do.	9,600		
3	Twenty sowars and 200 footmen, retainers of the Khan.	Do.	13,440		
4	To four officers of above ...	Do.	640		
5	To Ajoon Khan, the Khan's maternal uncle.	Do.	320		
6	To the Khan's mother ...	Do.	800		
7	To the family of the Khan's brother.*	Do.	800	40,000	* Some say the Khan's young son receive this allowance.
8	Khawaezai Mohmands—				
	(i). Section living near Goshta.	Do.	800	...	The Eastern Khawaezai have also a right to Rs. 8 per raft.
	(ii). Son of Mullah Khalil who lives with Eastern Khawaezais of Tartara Darrah and Dag.	Do.	1,600	2,400	Part of the allowance enjoyed by Mullah Khalil's son no doubt finds its way to the Eastern Khawaezai.
9	The Baezai Mohmands—				
	(i). Musa Khel ...	Do.	3,200	...	(i). Since the transfer of the Mitai Musa Khel to the sole political control of the British Government in April 1897 this allowance has lapsed, but may possibly be continued by Government.
	(ii). Musa Khel of Spinki Tangi.	Do.	640	...	(ii). The allowance of the Musa Khel of Spinki Tangi is apparently a special, new, allowance, as it is reported to have been paid once only.
	(iii). Koda Khel ...	Do.	640	...	(iii). Only one section takes the allowance at present, the other section has not gone to claim it for some time.
	(iv). Miro Khel ...	Do.	640	...	(iv). The allowance to this section is three years in arrears.
	(v). Atmar Khel ...	Do.	640	...	(v). This allowance is paid regularly.
	(vi). Khuga Khel ...	Do.	640	3,200	
	GRAND TOTAL ...	...	...	45,600	

NOTE.—In consequence of the assumption of sole political control by the British Government over the Tarakzai, Halimzai, Isa Khel, Burhan Khel, Dawezai and Utmanzai, various cash allowances (to take the places of the former allowances paid by the Kabul Government and the Khans of Lalpura) have been fixed, in November 1896, for these clans. They will be found given in detail at pages 15 and 16.

III.—MOHMANDS AND BRITISH.

Relations of the Mohmands with the British.

Burnes was the first Englishman to come into actual contact with the Mohmands in 1832, *vide* pages 114—122 of "Travels to Bokhara." They were soon to see more of the English. When in 1838 the news travelled up that the Feringhis were coming, Saadat Khan, son of Sadulla Khan of Lalpura, was in power; and Torabaz Khan, his nephew and enemy, immediately started off to meet the army at Jhelum. Saadat Khan, thereupon espoused the cause of the Barakzai, and Torabaz Khan was installed in Lalpura by Colonel Wade. He seems to have done loyal service for Mackeson while we held Afghanistan. After the disasters at Kabul the whole country rose, and Torabaz Khan at risk to himself, saved an English lady and her child from the Pesh Bolak garrison (Mrs. Ferris, I believe), and took her down the river on a raft to Peshawar. The little English baby is still well remembered by the greybeards along the river. The officers of the Jezailchis stationed at Pesh Bolak escaped over the Tartara hills, and Torabaz Khan himself fled to Peshawar. He returned with General Pollock's force, but was ousted by Saadat Khan on retirement of our troops. He subsequently made his peace with the Amir and received a jagir in Kama.

Upon the annexation of the Peshawar District troubles immediately commenced on the Peshawar-Mohmand border. Saadat Khan was naturally not well disposed to us and did his best to incite the tribe to hostilities. The reasons for their persistent bad, behaviour were two-fold. It appears that under Durrani rule, and probably also for a time during the occupation of Peshawar by the Sikhs, the Khan of Lalpura enjoyed a jagir of 5 or 6 villages in the Peshawar valley This was resumed, or not released if already resumed, when we annexed the Punjab; and the Khan's request for the restoration of his jagir was refused. This immediately prompted him to see if he could compel restitution by misconduct. Next, in the villages held in jagir by them in the Peshawar valley, the Tarakzai and Halimzai seem under the Sikhs to have been completely independent. Upon our arrival in Peshawar it was soon found to be impossible to maintain for the jagirdars their independence, in their jagir villages, from the civil government; this independence they insisted upon retaining, although they resided within British territory. The tenure of their assignments was made dependent upon their subordination to the law, and their stubborn resistance, spurred on by the instigation and intrigue of the malcontent Khan of Lalpura, accounts for the conflict of 14 years, which closed only at the death of Saadat Khan with the recognition by the Mohmands of the hopeless nature of their struggle They commenced by an attack on the village of Shabkadar in December 1851, led by Fatteh Muhammad Khan, son of Saadat Khan. This was followed by raids in 1851, on the part of the Isa Khel and Burhan Khel, whose chief, Nawab Khan, after supporting us in the first Afghan war, had turned into a determined enemy of the British, owing to the confiscation of his jagir The excitement spread to the Tarakzai, and in October 1851 a column moved out from Peshawar and destroyed the Michni villages. This had no particular effect, and it was determined to construct forts at Michni and Shabkadar. They were completed in December 1851, the Mohmands led by Saadat Khan continuing to make inroads In July 1852 the Michni Mohmands submitted, and then followed a brief period of quiet. But in 1854 the Michni men again rebelled, and in September of that year their villages were again destroyed. Government was firm in refusing to release the confiscated jagirs of the Tarakzai, and from January 1855 to March 1860 the Mohmands committed outrage upon outrage,—no less than 83 serious offences in 5 years,—coming down three and four hundred strong to plunder and to murder. One cannot help reading the list of their misdoings (*cf.* MacGregor, Volume II paragraphs 480 to 486) with amazement—if the condition of affairs, then, is contrasted with the peace, now, which broods on the Mohmand frontier and is rarely broken by even the heinous robbery of a goat or two. In spring 1860 under pressure from the Kabul Government, Saadat Khan affected to be reconciled, and for two years was at rest. The excitement of the Umbeyla campaign, however, and the urgent summons of the Akhund he could not resist; and in December 1863 a series of skirmishes took place with large bodies of tribesmen raised by his sons. Finally, on the 2nd January 1864, a decisive action was fought near Shabkadar, the numbers of the Mohmands had increased to about 5,500 men; our force consisted of 460 cavalry and 1,200 infantry with 3 guns. The Mohmands lost 40 killed and were dispersed. In consequence of remonstrances by our Government, Sher Ali Khan then seized Saadat Khan, who died in the same year, and his son Nauroz Khan, and appointed Riza Khan *vice* Saadat Khan to the Lalpura Khanship. Since then the Mohmands have given no trouble on the Michni-Abazai line. The lessons to be learnt from these events are—*first*, that it appears to be the interest of Government to have a friendly Khan at Lalpura; and *second*, that if the Khan and tribe mean evil, the forts of Michni and Shabkadar are practically useless as a safeguard against raids. The question of the jagirs was now placed on a satisfactory footing, the Halimzai paying a fine of Rs. 2,000, and after 1864 the Mohmands have, as a rule, behaved well towards the Peshawar District.

In 1873, in consequence of the ruffianly murder of Major Macdonald, Commandant of Fort Michni, a fine of Rs. 10,000 was imposed upon the Michni Tarakzai, which they paid

without a murmur. Though not active participators in the deed, which was instigated by Bahram Khan, half-brother of Nauroz Khan, they had neglected to give warning of an act which they well knew was meditated. Bahram Khan had been placed at Sadin to arrange for the safety of the Abkhana caravan route, and is a man whose ill-conditioned mind has lost its balance by long indulgence in *charas* and opium. He fled to Ningrahar and has evaded all attempts at capture, but in 1879 those of his retainers who had actually cut down Major Macdonald were seized at Dakka and met with their well-deserved, though long-delayed, fate in Peshawar. The troubles which ensued in Lalpura after the arrest of Yakub Khan in 1874 and the flight of Nauroz Khan did not extend to our border; and after the death of Nauroz Khan, in 1877, his sons paid repeated visits to Peshawar. When war was declared in 1878, Muhammad Shah, Khan of Lalpura, sent a Mohmand contingent to co-operate with the Amir's troops at Ali Masjid, on the Rotas hill; but they fled without firing a shot, and Muhammad Shah Khan came in at once to Sir S. Browne at Dakka and tendered his submission. The sons of Nauroz Khan were then with Sir L. Cavagnari. The Chardeh family also joined us, but Moghal Khan of Goshta held aloof, although his father, Taj Muhammad Khan, had always been well disposed. Muhammad Shah Khan was recognised as Khan of Lalpura and did fairly good service; he was, however, much cramped in his efforts to counteract the agitation of the Mullahs by the loss of the Lalpura jagirs, which had been confiscated at the rebellion of Nauroz Khan by the Amir, and were not restored to the Khan upon the advance of our forces. The fanatical preaching of the religious classes soon made the people get out of hand, and their excitement found vent in an attack on Mr. Scott, Surveyor, at Zankhai above Michni, in which he barely escaped with his life; this was in spring 1879. The sub-divisions of the Tarakzai and Halimzai implicated were fined Rs. 2,000, which they have since paid up. The outrage was precipitated by a wandering mendicant Mullah, known as the Faqir of Mian Isa, from the village in the Doaba Tahsil, where he had long resided. Probably a Kandahari by birth, he took to the hills at the outbreak of hostilities, and soon gained influence among the ignorant clansmen. In 1880 he went to Ningrahar and gave some trouble there, and eventually found his way to Kabul, where his presumption led him into collision with the Amir Abdur Rahman Khan, and he has disappeared from that date. More serious than the Zankhai affair was the gathering headed by Mullah Khalil in March 1879. The Mohmands, to the number of 3,000, crossed the river at Kam Dakka, and as by some mistake only a company of the Mairwarra battalion was sent to that village, they would have secured a temporary triumph but for the cool gallantry of Major Creagh, V.C. A column which came to his assistance from Lundi Kotal did some execution, and before other troops could arrive on the scene the Mohmands had dispersed and re-crossed the river. In April 1879 Sadik Khan, elder son of Nauroz Khan, fled from our camp at Gundamuk and joined the Amir Yakub Khan, the son of his father's sister, by whom he was appointed Khan of Lalpura. Muhammad Shah Khan was removed as soon as our troops left Dakka, in June 1879. Moghal Khan had not come in, but remained in sullen retirement at Goshta, till the country was evacuated by our army; he then visited the Amir Yakub Khan. When the second advance took place, Sadik Khan of Lalpura hesitated for some days, but at last appeared at Dakka; and for two months all went well at Lalpura, and at Goshta also, where Moghal Khan sat in an attitude of passive hostility. The journey of the Amir Yakub Khan to India gave the first shock to the Mohmands, whose minds were further agitated by the fighting at Kabul, and the flight of the Governor of Jalalabad, Muhammad Hassan Khan, a devoted adherent of the ex-Amir and a friend of both the young Khans. Moghal Khan was the first to go, in December 1879; but his gathering was speedily broken up by a cannonade across the river from Chardeh, whose Khans again remained loyal to the British; partly from inclination and partly from enmity to Moghal Khan. Mullah Khalil had for some time been rousing the impressionable tribesmen and working on Sadik Khan, believing, after the fighting at Kabul, that Afghanistan would eventually be evacuated by the British army and fall into the hands of the Sher Ali dynasty, his relatives, whom he could never face if at the crisis, he remained inert in their cause; and, unable to bear the taunts and passionate messages of the Mullahs, of Muhammad Hassan Khan and Moghal Khan, he retired from Lalpura to Reina in January 1880, and put himself at the head of the men who had already collected there with Mullah Khalil. The movement, having gained the tribal Chief as its leader, spread, and the Mohmands flocked down to Palosi and Reina. Meanwhile an important diversion was effected by detaching Akbar Khan, his brother, who was appointed by Government his successor at Lalpura, receiving a written deed of appointment. In the circumstances he was unable to render much active assistance, but one-half of the Nauroz Khan interest, the most powerful one in the tribe, was thus secured to Government. On the 14th the Mohmands, about 5,400 strong, had crossed and occupied a difficult position on the Gara hill about 2 miles from Fort Dakka; and on the 15th January they were attacked by a column (700 infantry, 1 squadron and 4 guns, Royal Horse Artillery) from Dakka, while another from Lundi Kotal moved on Kam Dakka, with the intention of seizing their flank and rear. Had the operation succeeded, they would have been annihilated, for, surrounded on three sides by our troops and the unfordable Kabul river in their rear, they had no chance of escape. The Lundi Kotal column was, however, delayed, and the Mohmands, after being driven off the Gara hill, made good their retreat, losing about 120 men killed in the action. Though fortunate so far, they thoroughly realized the egregious error they had committed in crossing the river and never attempted it again. For some months the

Mohmand opposition remained quiet, and our nominees at Goshta and Lalpura consolidated their influence. In June 1880 the united bands of Moghal Khan and Sadik Khan raided on Kama and carried off the land revenue, retiring in haste before the approach of our troops. In July again they attempted to close the river at Basaule, for the passage of our rafts, but were attacked by Akbar Khan of Lalpura and dispersed at night. Finally, in August 1880, the news that Abdur Rahman Khan had been appointed Amir ruined the hopes of the ex-Khans, who had acted throughout on the assumption that one of the sons of Sher Ali Khan would occupy the throne of Kabul. Eventually they humbly paid their respects to the new Amir. But Akbar Khan remained Khan of Lalpura.

Since the conclusion of the Afghan war, in October 1880, collisions between us and various sections of the Mohmands have been till August 1897 rare and petty. With the Tarakzai and Halimzai there has been as a rule no trouble whatever. In 1890, Mullah Khalil induced some Khwelzai tribesmen, who were joined by a few Halimzai bad characters, to fire at the Kabul river railway survey party. No damage was done, the Tarakzai jirga who were with the surveyors behaved well, and so did the Halimzai clan, as a body. With the Isa Khel and Burhan Khel clans there has been some friction, owing chiefly to the failure of Pirdost Khan, their titular head, to perform the duties incumbent upon his position. His father Nawab Khan, to whom allusion has been made above, made his submission in 1861, and in 1864 the village of Sadar Garhi was released to him in jagir; Pirdost Khan, his eldest son, succeeded him in 1867, and in 1877 the grant to him was fixed at Rs. 1,000, subsequently changed with his consent to a cash allowance of the same amount. His father, and for a time Pirdost Khan also, set apart a portion of the grant for the Burhan Khel and for other members of the Khan Khel of the Isa Khel. In fact, although nominally the assignment or allowance was to the chief of the Isa Khel, by private arrangement his leading relatives as well as the Burhan Khel clan held distinct and recognised shares in the grant. With increasing age, his avaricious and miserly instincts proved too strong for Pirdost Khan, and he discontinued payment of the shares of the others. By way of demonstration, his brother Abdul Ghani and the Burhan Khel fired some shots at the Swat Canal Regulator Fort in 1882. A temporary *modus vivendi* was arranged by the Deputy Commissioner, but in 1888 fresh demonstrations occurred which took the form of a raid by Burhan Khel upon a flock of sheep in British territory, and a collision with the British villagers of Matta led to a settlement of the dispute with the aid of the Tarakzai and Halimzai jirgas on the following basis :—The grant to Pirdost Khan was resumed altogether on account of failure of the condition of controlling his tribe, upon which he held it, and it was re-conferred upon him, subject to the following distribution: Rs. 625 a year for himself; Rs. 200 a year for the Burhan Khel; Rs. 75 a year for his cousin Payao-ud-din; Rs 100 a year for his brother Abdul Ghani. The last-mentioned individual was killed by Pirdost Khan in 1895, and his allowance devolved upon his nephew Abdur Rahman. In 1896 Pirdost Khan was himself murdered (by the friends of the late Abdul Ghani), and his allowance was continued to his son Ghulam Khan. In January 1897 Abdur Rahman and all the sons of the late Abdul Ghani were killed by the Pirdost Khan party, and it was determined to keep in abeyance the share of Rs. 100 a year enjoyed by Abdur Rahman. Since 1888 the Pindiali Mohmands have given no trouble worth mentioning. In November 1896 the small additional allowance, noted below, was fixed for them in order to bring them on the same footing in respect of service with the other Mohmand clans over whom the British Government has assumed sole political control.

The events of November 1896 have effected a very profound change in the political *status* and in the political relations of more than one-half of the Mohmand tribe. So long as Peshawar and Kabul were under the same administration, during the Moghal Empire and during the reigns of the first two Kings of the Saddozai dynasty, the Mohmands enjoyed privileges, allowances and jagirs both in the Jalalabad and Peshawar Provinces, and through their Khan of Lalpura, who was a powerful noble and feudatory of the State, owed allegiance to one government only. With the disruption of the Saddozai Kingdom, the political relations of those Mohmand clans that border upon the Peshawar velly were divided naturally into two branches: through the Khan of Lalpura they retained their connection with the Ruler of Kabul, and in Peshawar they clung to such jagirs as remained to them in the turmoil of the times. This splitting up of political relationship appears to have taken place in the first decade of this century about the time that the Barakzai brothers partitioned Afghanistan. The reasons why, when Peshawar was cut off from Afghanistan, the Mohmand clans on the Peshawar frontier did not also fall completely to the portion of the power holding Peshawar, are that without the Tarakzai and Halimzai the Khan of Lalpura is politically extinct; but to the then rulers of Kabul the Khan, owing to his position at the mouth of the Khaibar (on the main route of communications between Kabul and Peshawar, the outlying province which was endangered and eventually taken by the Sikhs), was a chief of the greatest importance, especially before the annexation of the Punjab; therefore they were bound to support him and to give him liberal jagirs which afforded him the means for keeping his clans in hand; through him and his tribe they were also enabled at will to harass the Sikhs, the possessors of the Peshawar valley. The Mohmands of the Peshawar border were in fact a valuable instrument to Dost Muhammad Khan and Sher Ali Khan against the Sikhs and against us. This double position and this dual control of these Mohmands led to many difficulties and to much

friction, after the annexation of the Punjab, till 1864, when by the tacit consent of the governments concerned, those of India and of Kabul, a *modus vivendi* was established by which either government dealt with the clans as if the other did not exist; and the tribesmen themselves accepted this arrangement. It worked well in practice up to the date when the partition of the Yaghistan by the Durand Agreement threw all the clans that march with the Peshawar frontier within the sphere of our sole political control. In November 1896 effect was given to this alteration in their political *status*, and once more after 90 years the Tarakzai, Halimzai, Isa Khel, Burhan Khel, Utmanzai and Dawezai find themselves under the influence of one government alone. Assurances have been given to them that they shall not lose or suffer by severing their ancient connection with the Afghan State. As regards political *status*, the change was but a reversion to the old order of things prior to 1809 A. D. Seeing, however, that the Khan of Lalpura has remained on the Afghan side of the Durand line of demarcation of political sway, the inclusion of these Mohmands within the sphere of sole influence of the British Government necessarily brought with it a disruption of the ancient ties between the chief and his clans. The gross mismanagement, partly of the present Khan of Lalpura, but chiefly of the Afghan officials latterly entrusted with the payment of the tribal allowances subsequent to the virtual supersession by the Amir of the Khan, had very materially loosened these ties; the certainty of the honest and regular payment by us of the sums formerly drawn by the clansmen from both the Afghan Government and the Khan of Lalpura; and a confidence in the fair treatment, the absolute integrity and the good faith of the British Government and of its officers, coupled with a shrewd perception of the advantages of yielding to the inevitable with a good grace, induced the clans in 1896 to accept without demur the sole control of our Government to the discomfiture of priestly and other agitation and to the satisfaction of such sentiment as had survived Afghan and Lalpura mal-administration and still felt the rupture of old associations with the hereditary tribal chief.

This is the proper place to give a brief account of the measures that have been adopted as the result of our assumption of sole political control over the clans mentioned above. To those that drew allowances from the Kabul Government, and presents or allowances from the Khans of Lalpura, their emoluments have been continued intact upon the conditions of loyalty, good conduct, and such military service as they formerly rendered to the Governor of Jalalabad and to the Khan of Lalpura. These clans are the Tarakzai and the Halimzai. To the others, *viz.*, the Utmanzai, Dawezai, Isa Khel and Burhan Khel, small allowances were granted in order to bring them within the above-mentioned conditions, to emphasize their connection with the British Government, and to put them on the same footing with the Tarakzai and Halimzai. As regards the gifts and grants which were made usually every six months by the Khans of Lalpura to the clansmen of various degrees, a list was prepared of payments prior to 1880 (the largesses of the present Khan have been too irregular and intermittent to be accepted as a basis of account), and a settlement was made accordingly. The essential difference between what may be called the Kabul and the Lalpura allowances is that the former are tribal and the latter are personal; the former are given by the government of the time being and are intended for the whole tribe whom they bind to good conduct, loyalty and service, and each member of a clan has of right a claim to a share, however small that share may be; the latter are given by the chief and now by us *in loco principis*, to individuals, generally to the more powerful and the more important men within the clan; to the continuance of which gift (in return for, and in proportion to, the usefulness of the grantees to the grantor) the recipients can look forward as a favour, but not as of right. Recognizing this difference, the distribution of the tribal or Kabul allowances was in November 1896 by the unanimous wish of the clans fixed strictly according to the mode customary within each clan by which clan profit and clan loss is assessed. This hereditary mode differs in each clan. The distribution, on the other hand, of the Lalpura or personal allowances must always, from their nature, be more or less arbitrary; but as far as possible it has been made in conformity with the old custom of the Khans. A redistribution of the tribal or Kabul allowances would be justifiable only upon the strongest reasons and under the stress of grave necessity; whereas a redistribution of the personal or Lalpura allowances, although not to be lightly undertaken, depends more upon the conditions of the time and of each individual case. Before proceeding to give a brief detail of the allowances (Kabul and Lalpura), I ought to note that it has been settled to pay them six-monthly in spring and autumn through the Commandant of the Peshawar Border Military Police, and that it has been decided that those members of the Tarakzai clan who have been settled for generations in the Tarakzai jagir villages of the plains have no claim to a share in the Tarakzai Kabul or Lalpura allowances; for they had not enjoyed a share during the 50 years since annexation of the Punjab, nor had they borne their part in the heat and burden of the day when the Tarakzai of the hills were from time to time called out for service in Ningrahar and Bajaur, by the Afghans or by the Khan of Lalpura.

Here follows an abstract of the amount, first, of the Kabul allowances, and, secondly, of the Lalpura allowances, fixed for each clan, and a statement of the allotment *inter se* (for the primary sections) of the Kabul allowances. In conformity with the radical difference

of character between the two allowances, there is a marked distinction in their manner of payment : the allotments of the Kabul allowances are delivered by us to the "Mashars" or elders (the Mohmands dislike the word "Malik") and it is their duty to divide the money fairly, according to old custom, among the sub sections and families. The Lalpura allowances, on the other hand, are paid direct to each payee or his representative by the officer disbursing the money. In connection with the Kabul allowances the important question at once arises, who are "Mashars"? As to this, it was settled that it is for the clans concerned to determine who is and who is not a "Mashar." It is not our business, but that of the tribal body, to select and put forward its representatives.

I.—KABUL ALLOWANCES (ANNUAL) (IN BRITISH RUPEES).

A.—Halimzai of Gandab, Rs. 8,480.

Apportioned as follows :—

(*a*) Hamza Khel ... ... $\frac{1}{3}$
(*b*) Kadai Kor ... ... $\frac{1}{3}$
(*c*) Wali Beg Kor ... ... $\frac{1}{3}$

Further divided :—

(*a*) Hamza Khel—

1. Sultan Khel ... ... $\frac{1}{4}$
2. Durba Khel ... ... $\frac{1}{4}$
3. Babi Khel ... ... $\frac{1}{4}$
4. Baru Khel ... ... $\frac{1}{4}$

$\frac{1}{6}$ of the Baru Khel share goes to the Taru Khel.

(*b*) Kadai Kor—

1. Yardil Kor ... ... } $\frac{1}{2}$
2. Rahmatal Kor ... ... }
3. Katasar ... ... } $\frac{1}{2}$
4. Daud Kor ... ... }
5. Rahim Kor and Yusaf Khel ... ... }

(*c*) Wali Beg Kor—

1. Shati Khel ... ... $\frac{1}{2}$
2. Rasul Kor ... ... $\frac{1}{2}$

B.—Halimzai of Kamali, Rs. 2,848.

Apportioned as follows :—

Rs. 2,400 in equal shares to—

(*a*) Ibrahim Kor ... ... $\frac{1}{3}$
(*b*) Hamza Kor ... ... $\frac{1}{3}$
(*c*) Busha Khel ... ... $\frac{1}{3}$

The balance of Rs. 448 is divided, Rs. 304 in three equal shares between Autar and Narai Daim Kor and Arsala Yasoin Kor ; Rs. 96 in equal shares between Said Fakir and Redai of Khwajo Kuhai ; Rs. 16 to Abbas, Ghazi Beg Kor ; and Rs. 32 to Jumah, Hamza Khel.

The further division is—

(*a*) Ibrahim Kor—

1. Lakkai ... ... $\frac{1}{4}$
2. Khwaja Kuhai ... ... $\frac{1}{4}$
3. Ghazi Beg Kor ... ... $\frac{1}{4}$
4. Nahaqqi ... ... $\frac{1}{4}$

(*b*) Hamza Kor—

1. Durba Kor ... ... $\frac{1}{4}$
2. Sultan Kor ... ... $\frac{1}{4}$
3. Babi Kor ... ... $\frac{1}{4}$
4. Baru Khel ... ... $\frac{1}{4}$

(*c*) Busha Khel—

1. Ato Khel ... ... $\frac{1}{2}$
2. Sröh ... ... $\frac{1}{2}$

C.—Tarakzai, Rs. 3,600.

Rupees 400 are set aside as "Masharana," ½ to the "Mashars" of the Shah Mansur Khel and ½ to the "Mashars" of the Asaf Khel.

Remain Rs. 3,200, divided—

Rs. 1,680 to	(*a*)	Shah Mansur Khel	⅓
	(*b*)	Asaf Khel	⅓
	(*c*)	Muradi Kor	⅓
Rs. 1,520 to	(*d*)	Kasim Khel.	

The further division is—

(*a*) Shah Mansur Khel—

1.	Zafiran Kor	1/6
2.	Aimena Kor	1/6
3.	Shinzarai Kor	1/6
4.	Umar Kor	1/6
5.	Shadak Kor	1/6
6.	Bakhtawar Kor	1/6

(*b*) Asaf Kor—

½ in equal shares to—
1. Rahim Kor.
2. Rawal Kor.
3. Aqil Kor.
4. Hyder Kor.
5. Kambar Kor.

½ in equal shares to—
1. Makh Kor.
2. Rahimdad Kor.
3. Masil Kor.
4. Kashi Kor.
5. Walai Kor.

(*c*) Muradi Kor—

1.	Nazar Kor	⅓
2.	Shahi Kor	⅓
3.	Takhi Kor	⅓

(*d*) Kasim Khel—

Rs. 160 are set aside as "Masharana."

The balance of Rs. 1,340 is divided as follows:—

1.	Harif Kor	4 shares.
2.	Zarif Kor	4 "
3.	Kado Kor	3 "
4.	Kalamat Kor	2 "
5.	Saleh Kor	2 "
6.	Janbaz Kor	1 share.
7.	Hafiz Kor	1 "

D.—Pindiali Mohmands.

(*a*) Isa Khel Rs. 150, of which—

Rs. 100 are paid to Ghulam Khan.
" 50 " Payao-ud-din.
" 25 are held in abeyance (formerly paid to Abdur Rahman, killed in January 1897, page 13).

(*b*) Burhan Khel, Rs. 150—

Divided between—

1.	Muhammad Khan Kor	½
2.	Krappawal	½

E.—Dawezai, Rs. 1,200.

Divided between the two factions of the clan, in equal shares, one-half to each faction. Each section and sub-section of the clan contributes members to the two factions; the leaders of the factions are at the present moment, Hazur Khan and Habib Jan. By request of the clan this allowance will be paid yearly.

F.—Utmanzai, Rs. 720.

This clan is practically comprised in the large and populous village of Yakhdand. The division is by equal shares, Upper or Bar Yakhdand takes ½ and Kuz or Lower Yakhdand, also known as Dag Utmanzai, takes ½.

II.—LALPURA ALLOWANCES.

(Liable to redistribution and change, from time to time, according to circumstances.)

	Rs.	A.	P.
A.—Halimzai of Gandao	1,922	9	0
B.— Ditto Kamali	731	4	0
C—Tarakzai	773	2	6
D—Pindiali Mohmands	878	0	0
E.—Dawezai	852	13	0
F.—Utmanzai	433	4	0
G.—Syads, Mullahs and others	603	0	0

The adherence of these clans to the British Government was publicly marked by a Darbar held at Shabkadar on the 26th November 1896. His Honor the Lieutenant-Governor of the Punjab received over 1,100 Mohmands, being representative jirgas of the six clans, and addressed them as follows :—

I have called you here to-day in order that I might explain to you myself that the British Government has agreed to accept and has now assumed sole political control over you. As you know, three years ago a commission of British Officers visited Kabul, and by a convention with His Highness the Amir a demarcation of the boundaries of political influence of the British Government and of His Highness the Amir was settled, and in consequence of that agreement, you have come on that side of the boundary which is under sole British influence and control. In future therefore your relations will be with the British Government alone, and with no other Government, and I am sure that, as hitherto our relations have been good, so also hereafter the new relations, which I am glad to see have been commenced, will prove entirely satisfactory and will result in the advancement of the prosperity and welfare of yourselves.

The British Government is just, and in order that you may not lose by coming under the sole control of that Government, it has been decided, and I inform you that the allowances which you have hitherto received from His Highness the Amir through the Governor of Jalalabad or the Khan of Lalpura will be continued to you, and the first half year's instalment will be paid to you by the Commissioner immediately. Some of your clans, such as the Utmanzai, the Dawezai and the people of Pindiali, have not received such allowances, but the British Government in its kindness has agreed to give them allowances also. In return for these allowances you will, whenever the Government thinks it necessary, be called upon to do service in such manner as Government considers advisable, and upon the service you render, upon your good conduct and upon your fidelity to the Government will depend your allowances and the favour which the great British Government will show to you. Also as you were in the habit of receiving presents from the Khan of Lalpura, the Government in its justice will see that you do not lose in this matter The distribution of these allowances and presents will be settled by my officers, to whom I have given authority for this purpose.

Most of you have long known our Government and have dealt with its officers for over 50 years and have received jagirs and inams from that Government, and you all know that the British Government treats its dependents with kindness and consideration; it is always just; it is strong to reward and to punish; and in return for its kindness and consideration it expects and requires that its dependents show fidelity and service, and I sincerely trust that your new relations with the British Government will lead always to your prosperity and welfare, and that your name will be always well spoken of in the house of the Suzerain.

The jirga preferred certain requests and received the following replies from His Honor :—

Request.—We wish the outlaws living with us to be pardoned and allowed to return to British territory.

Reply.—Mention their cases to the District authorities, and each case will be considered on its merits.

Request.—We wish our women, who have eloped, to be promptly sent across the Indus.

Reply.—I will give orders accordingly.

Request.—Will our jagirs be upheld in perpetuity at the same revenue as at present ?

Reply.—They have been confirmed for the period of the new settlement on the old terms, *i, e.*, for twenty years, and I have no power to do more than that. I will, however, look up the papers again and see if any promise of a perpetuity jagir was made, and consider the matter further.

Three payments of the allowances have been subsequently made up to date (*viz.*, July 1898), without any friction, and the distributions and allotments that have been arranged appear to be satisfactory to those interested in them, and to be fully accepted, having stood the test of time.

The opportunity was also taken to place the question of the tenure of the jagirs held by the Tarakzai and the Halimzai in British territory (*vide* page 9 above) on a clear footing, as the origin, nature and conditions of these assignments

were involved in some obscurity. It has been ruled by Government that the grants are jagirs, and that it is expedient to continue them until further orders during the pleasure of Government to the assignees without any material change, subject to the usual conditions of loyalty, good conduct and service. The Lieutenant-Governor informed the Tarakzai and Halimzai at the Shabkadar Darbar that their jagirs had been confirmed for the period of the new settlement on the old terms, *viz.*, the payment of Rs. 300 revenue plus Rs. 206 cesses for Panjpao; and Rs. 789 revenue plus Rs. 173 cesses in the case of the Tarakzai villages.

The transfer of the six "assured" clans to sole British control had been accomplished without friction, and it seemed as if the tribesmen concerned were reconciled to their new political position. And the marked contrast in their conduct as compared with that of the Baezai and Khwaezai during the course of the Mohmand Expedition in the following year, 1897, lends colour to this view. However this may be, the six clans were, except the Tarakzai, who held completely aloof, unable to withstand the contagion of the excitement during August 1897, that, starting on the Malakand Pass, swept along the frontier of the Peshawar Division as far as Kurram. Although not so deeply implicated as the Western Mohmands, they furnished contingents to the "lashkar" or gathering which was raised by the so-called Hadda Mullah immediately on hearing the news of the attack upon our troops at the Malakand, and which succeeded in burning Shankargarh, the trading village under the walls of Fort Shabkadar, on the 7th August. The Hadda Mullah, as he is generally called—or Najm-ud-din Akhundzada as is his proper name—is a native of Hadda in Ningrahar. He has been known for many years as an ascetic expounder of the faith, but has come into notoriety or fame only of late years. During the Afghan war he was overshadowed even by secondary Mullahs like the Fakir or Mullah Khalil, not to mention the religious leaders of the national rising of 1878-79, such as Mushki Alam. After the war he became prominent enough to incur the notice and suspicions of the present Amir. He was summoned to Kabul, and the story goes that after some weeks' detention he was led forth at night for execution. As it happened, the Captain of his guard was one of his "murids" or disciples and permitted him to escape. According to some the late Sipah Salar (Ghulam Hyder Khan), also one of his "murids," arranged this; according to others the Amir himself, unwilling to incur the odium of killing the Mullah, contrived to let him think that he had narrowly escaped death and so managed to exile him. The upshot was that the Mullah fled to the Baezai Mohmands and took up his residence in the picturesque Jarobi glen at the back of the Ilazai Mountain. Here he soon acquired a high reputation for sanctity, and took a prominent part both in settling disputes of dogma and ritual—the Mullah of Manki being his chief rival—and in the political agitation and unrest which had of late been remarkable in the Yaghistan. He seems to have heard on the 29th July of the attack on the Malakand. For his own reputation's sake, if for no other reason, he was compelled to move, and on the 1st August he sent out summonses for a "*j had.*" By the 4th August he had a gathering of some 4,000 men, among whom were about 3 to 400 Ningraharis, collected at Nahakki, ready to march into Gandab. The next day was spent in negotiations with the Halimzai for a passage through Gandab, they made a very half-hearted opposition, and were easily cowed into acquiescence,—in fact joining in themselves when they saw the "lashkar" in their midst; the "lashkar" streamed on the 6th August into Gandab, and the next evening it burnt and sacked Shankargarh; the fort of Shabkadar itself was held by 65 Border Military Police and Police under Subedar-Major Abdur Rauf Khan till troops from Peshawar arrived on the morning of the 8th August On the 9th August the "lashkar" was attacked and beaten, on the same ground from which the Mohmands had been driven off 33 years ago. The Mohmands suffered heavily, and although there were repeated rumours of fresh moves on part of the Mullah, it was soon evident that he had shot his bolt. The gathering dispersed and the Mohmands had now to consider how to meet the day of reckoning which was approaching. Subsequent events show that the "assured" clans made up their minds to submit without resistance, whereas the Baezai resolved to fight it out and the Khwaezai would have done so if they could. On the 15th September a division of troops under the command of General Sir E. Elles entered Gandab, and proceeded without meeting any opposition to the vicinity of Nawagai in Bajour. The Hadda Mullah had collected a "lashkar" on the Bedmani Pass, and on the night of the 20th September he delivered a determined night attack on General Blood's camp at Nawagai. The enemy were repulsed with heavy loss. On the 23rd September General Elles forced the Bedmani Pass and the gathering was completely dispersed. On the 24th the Bedmani Valley was thoroughly punished, and on the same and following days the Musa Khel of the Mitai and Suran Valleys received the retribution they had earned. Sultanai, one of their leading Maliks, had been killed at the action near Shabkadar on the 9th August. On the 25th September the Jarobi glen was visited aud punished, our troops penetrating as far as the house of the Hadda Mullah, under a heavy fire. The Mullah himself had fled from the Bedmani Pass to the Khuga Khel Mohmands, on the Afghan side of the Durand agreement line, whence he has now gone to settle at Chamarkand Bala, on the border of Bajour towards the Kunar Valley, in Nawagai limits. The Baezai refused to come to terms, and consequently the Atamar Khel, Lashkar Khel and Koda Khel sections were severely punished. On the 27th September greater part of the Khwaezai, and the Dawezai, Utmanzai, Isa Khel and Burhan Khel, submitted to terms; such Khwaezai as were recusant being

punished. The Halimzai had already submitted on our entry in Gandab. The force returned into British territory on the 6th October, after visiting every quarter of the Mohmand country without further opposition and after exacting compliance with our terms, which included the surrender of arms, of supplies and the payment of fines. The total cost of tne expedition to the Mohmands, including the losses of the Musa Khel, came to something between one-and-a-half and two lakhs, probably about Rs. 1,80,000. From a political point of view, the prompt compliance with our terms and the peacefnl march of the troops through their limits, after the Baezai had been punished, were very satisfactory.

Now that the whole Mohmand country has been seen, one realizes the reason for their eagerness to get a footing anywhere, in the Peshawar Valley or in Ningrahar, and ceases to wonder why masses of Mohmands should come down to settle on the Swat Canal. It is a land of extraordinary aridity, absolutely wanting in trees and even bushes. The only running streams in the whole tract are tiny brooks at Bedmani and Jarobi, and small rivulets at Danish Kul and in Lower Gandab. The whole tribe depends for its drinking water upon tanks, often of considerable size and well constructed. There are not 500 acres of irrigated land in the independent Mohmand country. The eye there meets nothing but bare and jagged ranges of rocky hills and precipitous cliffs of the most forbidding sterility that intersect sloping plains which in years of good winter rains doubtless produce ample crops, but in ordinary seasons are brown expanses of clay and loam. In fact, the Mohmand country is a belt of desert between the fertile and richly-watered tracts of Bajour and of Tirah. The result is that the Mohmands are a distinctly poor tribe; their villages show few signs of comfort or of wealth, and they are badly armed.

Friendly relations were, in the course of the winter of 1897 resumed with the "assured" clans, and their allowances were paid to them again in April 1898.

Since the return of the troops from the Mohmand country in October 1897, no incident in connection with them worth recording has occurred.

IV.—THE KHANS OF LALPURA, GOSHTA AND PINDIALI.

The Chiefs who are recognised as Khans of the Mohmands are those of Lalpura, Goshta and Pindiali. Of these, the most important are the Lalpura Khans. Though the Pindiali family claims a more ancient origin and the now extinct Khans of the Khwaezai traced their line to distant times, the house of Lalpura, for Afghans, is of very respectable antiquity. A full pedigree will be found in Appendices F and G.

The Khans of Lalpura and Morcha Khel.

The founder of its fortunes was Malik Morcha, a leading man in the Durma Kor sub-section of the Shah Mansur clan of the Tarakzai tribe, settled at Lalpura, which, in those days, lay on the right bank of the Kabul river, about three-quarters of a mile below Fort Dakka, where a few grass-grown mounds near Srikn ziarat mark the site of their ancestral home. Popular tradition ascribes the rapid rise of the Khans to a blessing of Murzad Wali Baba (*vide* above), who lived opposite at Kam Lalpura Malik Morcha had rescued a maid-servant of the saint from Khwaezai robbers, and in gratitude he blessed the Malik and conferred upon his progeny the Morcha Khel, the Khanship of Lalpura, wealth and power, for several generations; but their prosperity was to be accompanied by bloodshed and disunion. This condition has certainly attached to the office of Khan, and few of the more conspicuous members of the family have died in their beds, being generally murdered by their nearest relations. The true causes of the success of the Morcha Khel are more probably to be found in the energetic and adventurous character of its earlier members, which impelled them to seek service with the Moghal Emperors; and in the former situation of Lalpura, which commanded the point whence diverge the roads to Peshawar by the Khaibar or through Shilman. It was also an outpost towards the Shinwaris. The Morcha Khel, therefore, led the Mohmands to battle with their hereditary foes, were pre-eminently worth conciliating to those who made use of the trade routes to India, and, with the prestige of imperial service and the substantial tokens of imperial favour, rapidly reached distinction and eclipsed rival leading families.

Malik Morcha lived during the reign of Akbar Shah and served at Moradabad, returning afterwards to take charge of the Moghal fort near Dakka, of which he and his sons appear to have acquired the hereditary command. Its ruins are still faintly traceable about a mile below Fort Dakka. Nothing is known of his son Kalandar Khan, except that he had six sons; the descendants of five are obscure and live scattered in Ningrahar, and in the Peshawar valley (*vide* Appendix F). The sixth, Shat Khan, is reported to have been for some time in the service of Shah Jehan, and was killed in a skirmish with the Shinwaris. His son was Muqarrab Khan, who is said to have accompanied Nadir Shah to Delhi. He removed the village of Lalpura to its present site on the left bank of the river, at the request of Mazub Baba, who lies buried at Ziarat below Parchao and was a disciple of Mursad Wali. Muqarrab Khan had two wives, Jahana, a Morcha Khel, and Araba, a Khwaezai

Earlier Chiefs.

woman. The descendants of the former (*vide* Appendix F) have never held the Khanship, and occupy an inferior position in Lalpura. The principal living members of the Jahanai Kor, as they are called, were Nasir Khan (an intelligent greybeard, and a trusted retainer of Akbar Khan), his brothers Shah Wali and Mansur; Faqir Muhammad, an adherent of Akbar Khan, and head of his section, the Naib Khel or hereditary deputies of the Khans; and Paindai, who is of less importance. The Jahanai Kor live in Lalpura, and the majority of this sub-division sides with Akbar Khan.

The descendants of Mussammat Araba, the Arabai Kor, are the Khan Khel; they are confined again to the descendants of Zain Khan Baba, who may be considered the first Khan of Lalpura. Other sons of Mussammat Araba were Payindai, and Hakim, who was killed in Kashmir. Their chief living representatives are Bahadur Khan, a follower of the Amir Abdur Rahman Khan, with whom he spent several years in Samarkand; Musa and Abdulla—all in Lalpura.

To resume with Zain Khan: he attached himself to Ahmad Shah Abdali, and joined him in his expeditions. Holding the gate to India, the Morcha Khel appear indeed never to have lost an opportunity of descending on the plains of Hindustan in the track of the invader. Zain Khan was appointed Governor of part of Sirhind. While thus absent the Khan of Nawagai ravaged Kamali, which was then held by the Tarakzai; and unable to withstand the Bajouri horse, they resolved to apply to Zain Khan for assistance. The story relates that the Tarakzai messenger appeared, mean-looking, travel-worn, clad in a coarse blanket, and, leaving a pair of old grass sandals at the door, stalked gravely up the Darbar hall and sat down at the side of Zain Khan, to the astonishment of all beholders. Zain Khan, recognising the tribal dress, asked him what he thought of some dancing girls who happened to be singing in a corner of the room The Tarakzai curtly replied they did not sing so loudly as the Mohmand women carried off to Bajour. Explanations followed, and Zain Khan, taking some Afghan troops with him, set off immediately for Peshawar. Raising the Mohmands, he beseiged and took Nawagai, capturing Sardar Khan the local chief. Kamali was settled with detachments of the Halimzai, and Sardar Khan, was executed by the Governor of Kabul. (Nawagai was subsequently returned by Arsala Khan of Lalpura to Bajour as dower of his sister, who married an ancestor of the present Khans of Nawagai. From its exposed position the Mohmands probably found it difficult to hold the place and gave it up with a good grace before it was taken from them.) Zain Khan then returned to India, and was killed at the battle of Panipat.

He was succeeded by his son Balots Khan, who led a tranquil existence at Lalpura. He is believed to have struck water out of a rock with his staff, on the hill near Tora Tigga, where an old well (Buddhist most likely) is known as Balots Khan's Kuhai. He had three sons, Arsala, Mazulla and Sadulla, each of whom in turn held the Khanship and came to a violent end.

Arsala Khan.

The eldest, Arsala Khan, succeeded his father about 1782, and, being of a passionate and turbulent disposition, soon embroiled himself with King Taimur Shah, son of Ahmed Shah He was several times forgiven, but eventually came to ruin in the following manner. To quote the old Mohmand, who gave me his history:—"About this time, one Ranjitai, a 'darwai' or accountant of the King at Lahore, was directed to extricate the guns of Taimur Shah from the sands of the Jhelum river and bring them to Peshawar. Ranjitai came without them and fled on being reproved for his neglect of orders. Thereupon the King sent his Mir Shikar as a jirga to Lahore, but Ranjitai refused to return and rebelled. The Mir Shikar then collected the revenues of Kashmir and the Punjab and was taking them over to Kabul; on the way he accepted an invitation from Arsala Khan to spend a few days at Lalpura. He crossed the river and was seized and forced to surrender seven lakhs of treasure." The enraged King of course attacked Lalpura, and Arsala Khan fled to the hills in 1789; Langar Khan, a descendant of Hakim, son of Muqarrab Khan, being appointed nominally Khan for two years. At the end of that period Arsala Khan in despair gave himself up to the Governor of Peshawar and was executed. About the same time Langar Khan found reason to fly to the Afridis; and Sarfaraz Khan, son of Arsala Khan, became Khan. After eight months he was murdered by Maazulla Khan, who, with the interest of the Barakzai family was appointed his successor. Arsala Khan left another son, Mir Afzal, who (as will be narrated below) killed Sadulla Khan, and in turn was killed by Saadat Khan. His son Mohsin Khan, a venerable old man, is still alive, in reduced circumstances, at Hazarnao.

Maazulla Khan.

Maazulla Khan accompanied Wazir Fatteh Khan to Kashmir, and shortly after his return was killed with his son by his own brother Sadulla Khan. Of the sons of Maazulla Khan, the principal was Torabaz Khan, who supplanted Saadat Khan during the first Afghan war. At its conclusion Torabaz Khan received a jagir of Rs. 6,000 per annum in Kama from Amir Dost Muhammad Khan. His son, Riza Khan, held the Khanship (*vide* below) for two years, and was then superseded. His son Malang, again, shot Sultan Muhammad Khan and was killed on the spot (*vide* below) by the Khan's retainers.

Another son of Torabaz Khan, Fazl Jan, then succeeded to the family jagir of Mastali in Kama. He was a pleasant, intelligent man, and friendly to us; he died in 1881, and the jagir has devolved on his yonng son Zakaria Khan. A brother, Ahmad Jan, is also alive in Kama. The present value of the jagir is Rs. 3 200.

The other descendants of Maazulla Khan, represented by Jabbar and Khowas, are living in poor circumstances at Hazarnao. Jabbar was a contractor of male horses during the Afghan war of 1879-80.

Sadulla Khan enjoyed his ill-earned Khanship only for ten months. While in Gandao, he was shot by Mir Afzal Khan, son of Arsala Khan. The murderer fled to the Khans of Chardeh, but Futtehulla, grandfather of Azim Khan of Chardeh, delivered him alive to Saadat Khan, the son of the murdered man, by whom he was executed. These events took place shortly after the Saddozai princes murdered Wazir Fatteh Khan. Saadat Khan then assumed power at Lalpura and must have held the Khanship for over forty years, siding throughout with the Barakzai dynasty and the Amir Dost Muhammad Khan.

Saadat Khan.

Burnes met him at Dakka in 1831, and describes him as "a handsome man about 30," "with a good-humoured countenance." Faithful to the Barakzais, he fled in 1838, and Torabaz Khan, joining the Saddozai party, was appointed Khan of Lalpura. The return of the Amir, Dost Muhammad Khan, brought Saadat Khan back to power, and in particular he enjoyed the favour of the eldest son of the Amir, Akbar Khan. His influence was further increased by the marriage of his daughter to Sher Ali Khan, and from 1841 to 1861 he was in the height of his prosperity. In 1864 the Amir, his son-in-law, arrested him and his son Nauroz, and took them to Kabul in consequence of his determined opposition to the English, and the attacks he constantly organised or instigated on the Peshawar border. He died a few months afterwards in captivity from the effects of the inclement winter climate of Kabul. Of all the Khans, Saadat Khan appears to have made the deepest impression on the Mohmands; simple in his habits, generous and accessible to the people, sagacious in council, and the champion of tne national cause, he is held up as the model of what a Khan should be. He left a numerous family whose fortunes will be discussed below. Of the other sons of Saadulla Khan, the descendants live in obscurity at haknewar and Lalpura. (*v.de* Appendix F); worth notice among them are Nausher and Zerdad, who for a short period were set up as nominal Khans by the Amir; and Mihrab, an intelligent old man, who has travelled to Egypt, Constantinople and Persia. His father Nawab was killed by Torabaz Khan in a private quarrel.

Before entering on a description of the descendants of Saadat Khan, I will give a brief summary of the events connected with the Khanship since 1864. When Saadat Khan was deposed, the Amir appointed Riza Khan, son of Torabaz Khan, his old enemy, to the Khanship, which he held for one-and-a-half years. He was never able to make much way against Saadat's sons in the hills, although he beat off a resolute attack on Lalpura by Sultan Muhammad Khan, eldest surviving son of Saadat Khan, and his party; finding Riza Khan useless, the Amir removed him and placed Sultan Muhammad Khan in the office of his father; releasing Nauroz Khan, who with his son Sadiq Khan went off to Herat to Sardar Yakub Khan, his nephew.

Riza Khan.

Sultan Muhammad Khan was shot dead in 1870, at the goldsmith's shop in the Lalpura bazar by Malang, son of the Riza Khan whom he had ousted from the Khanship Malang is said to have been intoxicated with *charas* at the time. The Khan's retainers, led by Zerdad Khan then in the Khan's service, immediately killed him. Sultan Muhammad's infant son, Muhammad Shah, acted as Khan till the arrival of Nauroz Khan from Herat. The latter then assumed the Khanship and marked his tenure of the office by great vigour and energy, raiding Bajour on one side and the Shinwaris on the other; and endearing himself to the tribe by a generous hospitality. The arrest of Yakub Khan in 1874 was the signal for rebellion, and Nauroz Khan disobeyed the Amir's summons to Kabul, and retired to Gandao. For some months there was no Khan in Lalpura, which was held by the Amir's troops under Wazir Arsala Khan; then Nausher Khan and his brother paid the Amir Rs. 8,000 and were appointed Khans. Nauroz Khan meanwhile was plundering caravans on the Abkhana and Shanilo routes, and Zerdad Khan went out to meet him; he was surrounded at Paikhan above Michni, and capitulated. He and his brother were then deposed by the Amir, and Muhammad Shah Khan became Khan in 1875, but with crippled resources. The Amir had confiscated the extensive Lalpura jagirs at Nauroz Khan's rebellion and kept them in his hands together with greater part of the proceeds of the tolls on the road. Propped up by the garrison of Fort Dakka, Muhammad Shah Khan reaped a limited income from the transit dues on the river and a share of the rode tollrs, and slowly endeavoured to make a party for himself in the tribe; but the influence of Nauroz Khan remained unshaken in Gandao and with the Tarakzai, and practically the authority of Muhammad Shah Khan did not extend much beyond the river villages and the Shilman valleys. In 1877 Nauroz Khan died in Gandao, and his sons

Sultan Muhammad Khan.

Nauroz Khan

Muhammad Shah Khan.

shortly after came to Peshawar. Muhammad Shah Khan remained at Lalpura upon the advance of our forces in November 1878, but in July 1879 he was deposed by the Amir, Yakub Khan, in favour of Sadik Khan, eldest son of Nauroz Khan. In January 1880 Sadik Khan rebelled, and the British Government appointed his half-brother Akbar Khan, in his place, Khan of Lalpura, a position which he continues to hold.

To return to the descendants of Saadat Khan, his first wife was a sister of the Khan of Nawagai, and of course of good birth; the second was a Dehgan by tribe, a sister of Ali Khan of Pesh Bolak, and of inferior rank; and the third wife was a relative of the Badshah of Kunar, by family a Syad. He had also sons by a slave girl (*vide* Appendix G). The sons of the second wife lived quietly on land purchased for them by their father, at Pesh Bolak, and are of no importance. They have lately come to Peshawar. Sher Muhammad Khan is a notorious smoker of *charas* and little better than a mad man; he is married to a daughter of Aghajan, an influential Malik of the Sangu Khel. Muhabbat Khan is a Mullah and spends his days in a mosque. Of the sons by the third wife, Dad Muhammad and Ata Muhammad were granted part of their father's patrimony at Chinarai, a Safi village between Mitai and Nawagai, where they lead a life of humble retirement, content to cultivate their fields. The third brother, Yar Muhammad Khan, is of a restless disposition. He also was with Yakub Khan in Herat, fled with Ayub Khan to Mashad, and returned to Kabul on the death of Sher Ali Khan. After the deposition of Yakub Khan he came to Gandao and took an active part in the rising of January 1880; during the summer of that year he found his way to Kabul and then joined Ayub Khan at Kandahar. He has followed him to Persia, and according to latest accounts is in Mashad. The sons of the slave are Inayat-ulla Khan and Bahram Khan, who murdered Major Macdonald in 1873. Their father gave them some lands at Siah Choh, near Chihalgazi, where each possesses a fort. Bahram Khan fled before our troops to the Mohmand valley in the Sufed Koh, but Inayat-ulla Khan never gave trouble. They hold a low position in the family of the Khans, and it was when he was sent as a kind of superior retainer to Michni to arrange for the safety of the Michni road that Bahram Khan planned that murder.

Sons of Sultan Muhammad Khan.

There remain the children by the first wife. The eldest son, Fatteh Muhammad Khan, was killed about 1850 by his brother, Sultan Muhammad, in a trivial altercation, just outside the village of Lalpura. He left no children. The second son, Sultan Muhammad, succeeded to the Khanship, and was himself killed by Malang (*vide* above). By his first wife, a Morcha Khel, he had two sons, Mir Ahmed and Arsala. The career of Mir Ahmed affords an instructive glimpse of the inner life of higher society in independent territory. A *charas*-smoker from his youth, he wandered to Herat and accompanied Ayub Khan to Mashad. There he wantonly killed an unoffending shopkeeper, and was expelled from the city, his life being spared by the Persian Governor as he was believed to be mad. On his return to Lalpura he shot his wife, apparently out of sheer thirst for blood; for all, even his own brothers, agree in saying that she had given him no cause for such offence as by Pathan custom would have justified her being killed. She was a sister of one of the wives of Syad Amir Badshah, of Chardeh; and his relatives warned Mir Ahmed from visiting Chardeh. For three years the Chardeh people gave no sign of resentment, and, thrown off his guard, Mir Ahmed, in August 1880, went to see his sister-in-law by invitation. After supper he was seized, strangled, and his body thrown into the Kabul river. It floated down to Sadda, near Lalpura, and by a strange fate was stranded almost on the exact spot where he had shot his wife. He has left no children. His brother Arsala lives in obscurity at Masinghi.

Muhammad Shah Khan.

The children born to Sultan Muhammad by his second wife are Muhammad Shah Khan, about 41 years old, and Akram, a minor. Muhammad Shah Khan has been, in his turn, Khan of Lalpura. He is a man who shines more in the council chamber than on horseback, has pleasant manners, and is sensible and rational in speech and action. He is not a dangerous man; nor is he noted as an intriguer, and contrives to stand well with every party; his phlegmatic temperament inclines him much to repose, and he is not likely to put himself at the head of any popular movement. He had a difficult part to play as Khan of Lalpura, and if he did not always acquit himself successfully it was not for want of good faith, but rather owing to the force of circumstances and perhaps his own inertia. He can give good advice and information, and it is to be remembered to his credit that when Sadik Khan rose in January 1880, he promptly offered his assistance to Akbar Khan and remained at his side, though there was no reason (he not having himself obtained the Khanship) why he should not have joined Sadik Khan. He has no pronounced party in the tribe. To descend to minor details: he is very fond of good living and dress. A jagir of Rs. 6,000 was conferred upon him by the Amir, and was charged on the revenue of the Lalpura jagir village of Baru, where he resided. His half-sister was betrothed to the present Amir, but died in infancy. In 1893 he came to Peshawar and was granted an allowance of Rs. 100 per mensem, raised in 1896 to Rs. 200 for service with the Chitral Relief Force. It was again raised to Rs. 250 per mensem for good services he rendered in connection with the settlement effected with the six "assured" clans of the Mohmands, in November 1896, *vide* pages 13 and 14 above. The

allowance is tenable during the pleasure of Government, and subject to the conditions of good conduct, active loyalty and service. It has again been raised to Rs. 300 per mensem for his services during the Mohmand expedition of 1897.

The third wife of Sultan Muhammad was the sister of Malik Khowas, Zakha Khel. Her sons have, with the gaunt and bony frame of the Afridi, inherited the turbulent character of her tribe; and Abdul Aziz Khan, the stormy petrel of Mohmand politics, has joined in every rising and raid since the Mhairwarras were surrounded at Kam Dakka in March 1879. Nothing could keep him quiet, and often as he sent messages of repentance, he was off again to the hills on the first sign of trouble. He has no influence with the tribesmen, and his actions could be viewed with indifference by our officers. He and his minor brother, Hassan, live now with Sardar Ayub Khan at Rawalpindi.

The full sister of Sultan Muhammad and Nauroz was married to Amir Sher Ali Khan. Her sons are Sardars Yakub Khan and Ayub Khan.

The sons of Nauroz Khan. Sadak Khan.

The third son of Saadat Khan's first wife was Nauroz Khan, who also held the Khanship. His sons are: by a sister of Azim Khan of Chardeh, Sadik Khan and Muhammad Ali Khan; by a Morcha Khel, Akbar Khan and Hassan Jan. Sadik Khan was for some time at the Court of Yakub Khan in Herat; but returned with his father to Lalpura on the death of Sultan Muhammad. He went into exile with Nauroz Khan, and after his death came to Peshawar. In March 1879 he made a successful bid for Lalpura by running away to Yakub Khan from the British camp, and became Khan in July 1879 and went into opposition in January 1880, and after his defeat at Dakka retired to Spinki Tangi. On the accession of the Amir he submitted at Kabul and received a jagir of Rs. 9,000 in the village of Baru. He is married to a Khwaezai woman and to the daughter of Mir Afzal Khan, a Loargai Shinwari, who has great influence over him. In appearance he is rather a miserable looking little man, weak on his legs; about 43 years old; his manner is courtly and insinuating. He had a considerable hereditary party in the tribe, which was much enhanced by his going over to the Mullahs, who were antagonistic to us and of course sung Sadik Khan's praises in the hills. He is very tenacious in the acquisition and retention of money; his travels to Herat and Kabul have somewhat opened his mind; but he does not appear to be a man of great sagacity or commending energy of character, and is said to be under the influence of his wives and dependents and to be timid and wanting in courage. Time has however corrected many of these faults. In 1892 Sadik Khan was appointed Governor of Shewa in the Kunar valley. Towards the end of 1895 he fell under suspicion at Kabul, and to escape arrest fled to the Mohmand hills. In the autumn of 1896 he came to Peshawar and did very good service at the time when a settlement was made, in November 1896, with the six Mohmand clans that have come under the sole political control of Government, for which he has been granted an allowance of Rs. 250 per mensem, held during the pleasure of Government, on conditions of good conduct, active loyalty and service; raised to Rs. 300 per mensem for services rendered in the Mohmand Expedition of 1897.

Akbar Khan, Khan of Lalpura.

Akbar Khan did not go to Herat: his half-brother Sadik Khan being the favourite of Nauroz Khan, he remained at home. He also fled with his father to Gandao, sending his mother and wives to Bedmani, near Mitai. He went to Yakub Khan in May 1879 with the permission of Sir L. Cavagnari, and was assigned Girdi Kas, one of the Lalpura jagir villages, for his support. At the time of the Kabul massacre and the battle of Charasia he was in Kabul, but returned in November 1879, and in January 1880 took Sadik Khan's place at Lalpura. He is the manliest of the sons of Nauroz Khan, and though he has a slightly heavy look and manner, is physically sturdy and of good proportions. He is fairly plucky and ready to do hard work, if required. In character he is straight, and for an Afghan markedly single-minded and loyal and free from intrigue; perhaps he cannot be called clever. His faults are a tendency to waste time and money on music and the local ballet, and a bovine way of doing business. Among the Mohmands he had a powerful party with the Tarakzai and in Gandao; and among the Baezai, the Miro Khel and Bara Khel bear a strong affection for him; and the Haji of Bedmani was his firm friend, as Mullah Khalil was of Sadik Khan. The majority of the Morcha Khel took his side, and Zardad Khan and Nausher Khan have taken service with him. He is married to a daughter of the Badshah of Kunar and to a daughter of Yar Muhammad Khan, Mandozai Shinwari of Marez. His brother Hassan Jan is married to a niece of Malik Wali Muhammad, Zakha Khel.

Recent history of Khan of Lalpura and Mohmands since 1881.

It will be convenient here to trace the fortunes of Akbar Khan of Lalpura and the relations of the Mohmands with the Amir, since October 1880 up to the present date, July 1898. I may commence by stating that the early promise and hopes formed of Akbar Khan have not been fulfilled; his extravagance, apathy and dissipation may have saved him his head, but they have ruined his position as the great Chief of the Mohmands, and he has lost much of his personal influence with the clans, although their attachment to

the chiefship of Lalpura, as such, continues undiminished; and a clever, energetic and popular Khan would soon recover the power and influence wielded by Saadat Khan and Nauroz Khan. Except, however, under extraordinary circumstances, and then only for its own purposes, there is not the slightest chance of any such Chief being permitted to exist for an instant at Lalpura by the present Afghan Government.

I have already mentioned that in January 1880 he received a sanad appointing him Khan of Lalpura, with enjoyment of all the jagirs and emoluments attached to the office of Chief. This deed of course was valid only during our occupation of Afghanistan. Upon our retirement from the country, however, when the Amir summoned him to Kabul, in August and again in October 1880, both he and the Amir were informed that the Khan was under the protection of the British Government. The Khan now for some 18 months evaded a visit to Kabul (sending his brother Hassan Jan, who was not well received), and endeavoured, but in vain, to extricate himself from the control of the Amir and to assume the position of a Chief who, though subject to Kabul, was also under the orders of British officers. On our side, he was steadily advised to range himself with the Amir. In March 1881 he was told, finally, that the Shilman valleys and Shinpokh were not under his jurisdiction. Later on, in the same year, the Tarakzais of Michni having been guilty of exactions in the matter of tolls upon rafts, he was informed that he could settle direct with them, but as regarded our interests we dealt, and meant to deal, direct with them. He was also advised not to enlist Afridis from the tribes under our exclusive political control. Towards the end of the year he was again summoned to Kabul, and was given a letter from the Government of India to the Amir asking His Highness to show every kindness and consideration to the Khan. He was again strongly advised to comply with the invitation and told that he was bound to obey the orders of the Amir, whose feudatory he is, and eventually he proceeded to Kabul in March 1882. He was fairly well treated there and confirmed in his office and jagirs, but half of the Dakka tolls were resumed. In the same year he refused to join Mughal Khan of Goshta and Syad Mahmud, the ex-Badshah of Kunar, in their rising against the Amir which was started by Sardar Muhammad Hassan Khan, who was Governor of Jalalabad in 1879. In October 1882 he had an interview with the Deputy Commissioner of Peshawar at Shabkadar, which caused much dissatisfaction and suspicion at Kabul. At this time he was informed that he could not pass through the Khaibar or through British territory on his way to coerce the men of Michni. In 1883 the Michni Tarakzais took refuge from the Khan in British territory. He was informed that we cannot refuse an asylum to political refugees. At the same time, the Government of India declared our policy and attitude in respect of the Khan's relations to the Mohmands as follows: "The Government of India have of late years declined to recognize the entire supremacy of the Amir or of the Khan of Lalpura over the Mohmands in the neighbourhood of Michni"; and the Amir was informed that tribesmen owning land in British territory could not be treated as foreign refugees when they came to visit their possessions there.

During the year 1884 the relations of the Khan and the Amir were not good. He failed to respond to a call from the Amir to attack the Khan of Nawagai, who had joined the other Khans of Bajour in expelling Dilaram Khan of Khar (now a Government pensioner in Peshawar) for having visited the Amir. Akbar Khan alleged want of funds (and he was no doubt much in debt) as the cause for his failure, but being closely connected with Nawagai, by old ties of friendship, common interest and marriage, it is probable that he had more than one reason for inaction. His jagir village of Hissarak, worth some 6,000 Kabuli rupees, was taken from him and given to his brother Hassan Jan. On the other hand, he recovered Rs. 2,000 from the Michni men, as a fine for excessive tolls levied by them on rafts. Early in 1885 the Khan contracted an alliance by marriage with the Khan of Nawagai. In April 1885, on his return from India, the Amir reproached the Khan for his extravagant and dissipated habits, and gave him much sound advice regarding the curtailment of his expenses, and the more liberal management of his tribe. Next month the Amir resumed all the Dakka tolls, paying the Khan Rs. 12,000 a year, and the balance was to be paid to the Khan's creditors after deduction of the pay of the escorts and posts in the Khaibar from Dakka to Landi Khana. This year Mullah Khalil, after being imprisoned at Kabul for impertinence, was granted an allowance of Rs. 2,000 Kabuli (Rs. 1,600 British) a year, which his son still enjoys.

During this year and the next the Khan's grants were gradually reduced; his jagir village of Girdi Kas was resumed; and the payment to him on account of the Dakka tolls was decreased to 7,000 Kabuli rupees. The Governor of Jalalabad and the Sipah Salar now commence to deal direct with the tribes, especially the Halimzai, hitherto managed by the Khan. Efforts are now made, which have never been relaxed and have not yet been successful, to induce the Mullah of Adda (Najm ud-din, who escaped from execution at Kabul in 1883 by a rapid flight to the Mohmand hills), to make his peace with the Amir. He was, and is still, in a more or less veiled position of antagonism to the Amir; an attempt to put up Mullah Khalil as the religious leader of the tribe and nominee of the Amir, in opposition to the Adda Mullah, failed. Although quite willing to follow Mullah Khalil in a *jehad* against the British, the Mohmands were not prepared to accept him as a guide in what they apprehended would end in the loss of their independence, which it was and is the interest of the Adda Mullah to foster. In 1887 the Khan was vainly employed in an

attempt to turn Mughal Khan of Goshta out of the Mohmand hills Subsequently he joined the Sipah Salar with Mohmand levies in the operations against the Sangu Khel Shinwaris. Next year, 1888, the Khan continues his aid to the Sipah Salar, but finds much difficulty in raising levies of his tribe. This year we declined to levy a fine, on behalf of the Khan, from a Tarakzai defaulter who took shelter in British territory. 1889: This year the Mohmands were more in earnest with their contingents, co-operating against the Sangu Khel. The Khan levied a fine of 2,000 Kabuli rupees from the village of Warsak, on the British border.

The dealings of the Amir with the Baezai Mohmands now commence. In May 1889 the Amir sent an emissary to the Baezai proposing a treaty of alliance and subordination on their part, payment of tithes by them to him, and an agreement to allow an Afghan fort at Bedmani and another at Mitai. Neither the Khan nor the Mohmands liked these proposals. In June they (the Mohmands) replied that they were ready to do service in Ningrahar, Bajour, Kunar, but that they cannot accept the Amir's proposals; Mughal Khan goes to Nawagai in order to obtain help for the Baezai, and the Khan of Lalpura was reported to be secretly working in the same direction. He and the Khan of Nawagai contract fresh matrimonial alliances and the Baezai refuse to take their allowances from the Amir. Mullah Khalil's efforts to overcome the repugnance of the Baezai, especially the Musa Khel, remain fruitless. On his way back from Warsak the Khan visits Gandab and fines Yakhdand Rs. 3,000, payment of which sum he enforced with the aid of the Khan of Nawagai.

1890: there are now two parties in Mitai, one friendly and one hostile to the Amir; Malik Ghairat, who leads the Afghan party, is given an allowance of 2,000 Kabuli rupees (which he enjoyed for four years), and expels the anti-Afghan faction, which apparently finds refuge in Nawagai. There are rumours that the Sipah Salar intends to make one road from Kama through the Dasht-i-Serku to the top of Bohai Dag, and another from Lalpura up the Biradarra to Bohai, and thence one branch is to lead to Nawagai and another to Gandab. The Khan went to Kabul and was well treated there, his brother being appointed a "peshkhidmat" to the Amir—a position which he still holds. In connection with the firing upon the Kabul river railway survey, the Government of India in 1891 further defined British policy in respect of the Mohmands in these terms: "The Government of India have always abstained from recognising the Khan's entire supremacy over these clans (the Tarakzai and Halimzai) on the ground that to do so would imply a recognition of the Amir's sovereignty. Such sovereignty the Government of India are not prepared to acknowlege."

This year the Amir endeavoured to employ the Khan with the Khan of Nawagai against Umra Khan. The operations broke down; the Khan—who had run deeply into debt—for want of funds could not collect, after much trouble, more than 2,000 men, and returned from Bajour greatly discredited at Kabul. His inefficiency was resented, and he was moreover suspected of secret sympathy with Umra Khan. The Sipah Salar took the Khan's jagir villages in lease, and paid part of the rent to the Khan.

In 1892 the Sipah Salar obtained some Mitai Musa Khel levies to help him at Asmar from the party receiving allowances from the Amir. Towards the end of the year the Khan's jagirs and share in the Khaibar tolls were resumed, and he was granted a cash allowance instead. In 1893 the Khan went to Kabul, but was unable to obtain a release of his jagirs. This year Malik Ghairat was expelled from Mitai, Malik Sultanai taking his place, in the course of domestic struggles. Ghairat claimed the aid of Nawagai. Attempts to get in the Baezai clans through Mullah Khalil, the Mullah of Adda; and direct, and to induce them to accept Afghan supremacy, roads and garrisons continue to be made by the Sipah Salar, but ineffectually. The attitude of the tribe this year and in 1894 was one of expectation as to what the boundary demarcation would bring forth.

In 1894 it was settled that the Mohmand allowances should be paid direct through the Sipah Salar and through Lalo, a former agent of the Khan, but the plan did not commend itself to the Tarakzai and Halimzai, who petitioned, without result, for the continuance of the old arrangement by which the Khan paid them. Even now (July 1896) they are not yet reconciled to the change.

In 1895 there were fresh rumours of the intended construction of the two roads from Kama and Lalpura to Bohai Dag; Lalo was practically Khan at Lalpura and Akbar Khan detained at Asmar. Meanwhile Afghan money and Afghan intrigues were busy in Mitai, Ghairat enlisted the Khan of Nawagai on his side, as a counter-stroke the Sultanai faction admitted 400 Afghan militia (Khasadars) into Mitai in April 1896, where they are still, and Ghairat was taken prisoner by treachery. At the same time the Khan of Nawagai was directed by us to confine himself to his territory. The Afghan garrison remained during the year at Mitai. In November 1896 the settlement already mentioned at pages 13 and 14 was effected with the Tarakzai, Halimzai, Isa Khel, Burhar Khel, Dawezai and Utmanzai, who were finally and entirely detached from the Kabul Government and from the Khan of Lalpura. In March 1897 the boundary of political influence was defined by a joint British Afghan Commission, and in the following May the Afghan Khasadars were withdrawn from Mitai, to which the Khan of Nawagai thereupon promptly laid claim. The dispute is

under the consideration of Government. Akbar Khan has been summoned to Kabul, and at the present moment (July 1898) is there with his brother under surveillance.

As regards the Musa Khel of Nitai and Suran no decision has as yet been formulated regarding their political *status*, but the Khan of Nawagai appears to have established his power over Mitai and to be managing the clansmen through the local Maliks.

Revenues and political position of the Lalpura Khans.

This may be an appropriate place to enumerate the different sources of income of the Lalpura Khans; they were of two kinds—

(1) from jagirs,

(2) from transit dues.

The revenues in full of the following villages in Ningrahar were enjoyed by the Khan for the time being: Hisarshahi, Kahn, Baru, Jaba, Girdi, Girdi Kas, Hisarak, Lalpura and Sadda. They were paid chiefly in kind, partly in cash, and were collected by the Khan's agents, entitled "*faujdars*," who stored the grain in granaries on the spot. The Khan paid his retainers and expenses by cheques on the *faujdars*, who honoured them in cash or in kind as directed, and accounted for the balance annually to the head accountant at Lalpura. In addition the *faujdars* levied fines (which were credited to the Khan), in the jagir villages, for grave offences committed by any of the inhabitants, *e.g.*, Rs. 400 for murder, Rs. 50 for a broken arm or foot, varying sums for theft, &c.; and collected the market dues "*tarazudari*," and the marriage and burial fees from the Hindu residents. In large villages like Hisarshahi, Lalpura or Baru, the fines and fees amounted to considerable sums, and were farmed out to contractors.

The total revenue accruing to the Khan from his jagirs amounted in cash to about Rs. 15,500 Kabul; in kind to, roughly speaking, Rs. 35,000 worth,—total about Rs. 55,000, assuming that the price of grain was the same as it was before the war.

The second source of income was from the tolls—

(*a*) On the river, producing about Rs. 7,000 or Rs. 8,000 per annum.

(*b*) On the Khaibar Road, not much less than Rs. 50,000 a year.

The gross annual income of the Khan was estimated in 1882 at about Rs. 1,00,000, or Rs. 1,20,000 per annum. Out of this he paid the Halimzai Rs. 9,000 annual cash allowance, fixed by the Kabul Government long ago. The remainder was at his absolute disposal; much was expended in presents to tribal headmen and in hospitality to the clansmen who visit Lalpura; the retainers and levies, horse and foot, cost money (the present Khan kept up 140 horses for escort duties in the Khaibar from Dakka to Landi Khana), and the rest of his income is spent by the Khan on his household or as fancy may dictate.

The influence of the Khans varies much with their personal character and the pecuniary means at their command; a powerful Khan can be despotic towards an individual clansman, but not even the strongest dare contravene what is general Afghan custom or the pronounced will of an united clan. But a skilful manipulator of inter-tribal jealousies, a generous and vigorous chief of proved sagacity, can acquire great ascendancy over and confidence among the clans.

The Tarakzai, Halimzai, Dawezai and Utmanzai considered themselves especially in charge of the Lalpura Khan; the Baezai and Khwaezai admit Lalpura influence, not as of right, but as a favour. Theoretically his claim to repress disturbances and punish crime in the four clans is admitted, but practically only a strong Khan would attempt to do so, and then not without the secret co-operation of the clan-elders, who would privately receive part of the fines imposed by the Khan. In questions of general tribal interest or at moments of universal popular excitement, the Mohmands expected the Khan to take the initiative as a matter of course and willingly follow his control. The attachment of the tribe to the Morcha Khel was universal, and the Amir Sher Ali Khan found it impossible to dispense with a Khan at Lalpura, or to place some other family in the stead of the Morcha Khel. The house of Malik Morcha, by long association, the ties of blood and by popular esteem, was looked upon as the leading family of the four clans I have mentioned. But the election of a Khan out of this family was the prerogative of the Government for the time being of Afghanistan; the only stipulation was that the Khan shall be a Morcha Khel, and by prescriptive rule the choice was restricted to the descendants of Zain Khan Baba. That is all; the tribe had no further voice in the matter, and the Government can appoint any member of the family it chooses, subject of course to the admittedly illegal opposition of malcontents. To sum up the position of the Khan of Lalpura towards his tribe: he was a patriarchal Chief picked by Government out of the members of one particular family, to assume the leadership of clans independent of its authority, over whom he exercised the power, not of a military commander, but resembling rather the influence exerted by the head of a political party in modern England, combined with the power of a Highland Chief of 200 years ago.

The power of the Lalpura Khans, as I have said, was primarily confined to four clans, but the Eastern Baezai and in particular the Miro Khel, Bara Khel and Koda Khel and parts of the Musa Khel sections entertain friendly relations with Lalpura. These were viewed with jealousy and dislike by the proper Khans of the Baezai, the Khans of Goshta.

The Khans of Goshta.

Khadi Khan is the ancestor of this house; its minor branches have been portioned off in Kama and at Girdao (*vide* Appendix H), and enjoyed the villages of Mayar, Gahik, Mama Khel Safedbini, Girdao, Kilai Yamin Khan and Bazid Khel as jagir.

The principal line was represented by the Khans of Goshta and of Chardeh. Khalid Khan, 5th in descent from Khadi Khan, was the last to hold the whole estates of the Khans in his hands. He lived during the first Afghan war and was able to do service to Sir R. Sale at Jalalabad. At his death his possessions were divided; Syad Amir, Azim Khan and Bahram, his sons by his first wife, taking the villages on the right bank of the river, and Taj Muhammad Khan, with his brothers, the sons of the second wife, settling at Goshta on the left bank. The sons by the third wife are of no account.

Moghal Khan.

Taj Muhammad Khan died in 1877 and was succeeded by his son, Moghal Khan, a youth of some energy and force of will. He was steadily hostile to the British in the war, and was popular with his tribe. He held Goshta, Girdao and Deh Tahir in jagir, receiving in cash Rs. 1,900, and in kind about Rs. 18,000 worth of produce,—total Rs. 20,000. He also arranged for the transit of Mohmand Kuchi caravans from Goshta *viâ* Bohai and Gandao to Peshawar, levying tolls at the ferry near Goshta. The transit dues on this route were reported to be Rs 3 per camel, divided equally among Baezai, Khwaezai and Halimzai. One-half of the Baezai share was taken by Moghal Khan. In 1882 he rebelled and died in exile in 1893. His Khanship has been abolished.

Azim Khan and Syad Amir.

The Khans of Chardeh were Syad Amir Badshah and Azim Khan. Friendly to the British, they were bitter enemies of each other and of Moghal Khan. Of a violent quarrelsome disposition, they were ever oppressing the people or at dispute among themselves, and though both in succession held the Governorship of Kama during our temporary occupation of Jalalabad, their wrangling intrigues compelled their speedy removal from the post. In 1881 the brothers lay in prison at Jalalabad, for alleged extortions and other malpractices.

Azim Khan was released and taken to favour, and went to Kandahar with Rasul Khan and subsequently to Turkistan, where he was killed by Sardar Ishak Khan in 1888; Syad Amir is dead. Their joint jagir was the village of Chardeh; the grant amounts to Rs. 3,200 in cash, and about Rs. 5,000 worth of produce,—total about Rs. 8,200 per annum. In addition Syad Amir had the revenue of the village of Lachapur, worth about Rs. 1,000 or Rs. 1,300 a year. From 1874 to 1878, or the period of Nauroz Khan's rebellion, the Baezai and their Khans were used as a counterpoise to Lalpura, and, as already stated, an annual cash allowance of Rs. 12,000 was paid to them for four years from Kabul. It was discontinued, but has been revised. This closes the account of the Khans of the Mohmands, for the Chiefs of Lalpura and Goshta are the only Khans worthy of the name.

The Pindiali Khans.

But a family in the Isa Khel, resident at Pindiali, claims the title, less on the score of power and wealth, than because it is the "*serishtawal*" of the Tarakzai, the hereditary holder of the "*serishta*" or repository and exponent of Afghan law and custom. Its present representative is Pirdost Khan, son of Nawab. His father was troublesome on the border, but Pirdost Khan generally behaves fairly well. He has not much influence and is a miser.

V.—TRIBAL DIVISIONS.

There follows here an account of the tribal sub-divisions, their villages, and a short detail of the affiliated and vassal clans. Tables showing the relations *inter se* of the different sections of each clan will be found in Appendices A to E, in which I have omitted the more minute sub-sections, as they are impossible to remember, and practical work is confined as a rule to dealings with the larger divisions given in the tables.

The fighting strength of the Mohmands has been variously stated; probably from 16,000 to 18,000 men would be an approximately correct estimate, but the whole male population capable of bearing arms would never be collected at one spot.

In the lists below it must be remembered that the number of fighting men, the "*mlatar,*" does not include the artisan and labouring population, which is often considerable, but means simply the able-bodied Mohmands of that particular section. In case of an expedition or of fighting, the non-Afghans would, many of them, join their Mohmand masters. The lists of headmen are constantly changing, as death or other causes effect mutations in the names, hence they have been omitted; a full list of the head men of the six assured clans will be found with letter from Commissioner, Peshawar, No. 734, dated 20th February 1897.

The Mohmands proper are composed of—

A.—Tarakzai, including Isa Khel and Burhan Khel.
B.—Halimzai.
C—Khwaezai.
D.—Baezai.

Each tribe is dealt with in succession.

A.—TARAKZAIS.

The Tarakzai have two main branches—

(I).—The Dadu Khel.
(II).—The Kasim Khel.

These are again divided into the following clans :—

I.—The Dadu Khel, who consist of—

(*a*) The Dalkha Kor.
(*b*) The Shah Mansur Khel.

(*a*). The Dalkha Kor, who are composed of—

(1) The Muradi Khel.
(2) The Asaf Khel.

(1). The Muradi Khel fall into the following sub-sections :—

(*a*) Angur Kor : have settled in British territory in village Angur Killi.
(*b*) Takhai Kor : occupy Alki Gandao, chief village Tangai, also live in British territory in the village of Rashakai.
(*c*) Nazar Kor : some occupy Alki Gandao, but the majority live in Gurgurrai and Shanilo.
(*d*) Shahi Kor : mostly in Alki Gandao, also occupy the village of Shahbeg Killi in British territory.
(*e*) Sarbadal Kor : mostly in British territory, villages Chargulai and Sarbadal Killi.

They can bring together about 350 armed men.

(2). The Asaf Khel is sub-divided into—

(*a*) Rawal Kor : chief village Tora Miana, } in independent territory.
(*b*) Rahim Kor : villages Sapri, Zankhai and Gidarnao, } in independent territory.
(*c*) Akal Kor : live in Sapri and Alki Gandao, } in independent territory.
(*d*) Qambar Kor : live in Sapri, Zankhai and Gurgurrai, } in independent territory.
(*e*) Kashi Kor : } live in Sadin and Dab, also in British territory in villages Wazir Killi and Jehangirpura.
(*f*) Masal Kor : } live in Sadin and Dab, also in British territory in villages Wazir Killi and Jehangirpura.
(*g*) Masaud Kor : in Kam Shilman (see separate list).
(*h*) Hyder Kor.
(*i*) Makh Kor.
(*k*) Rahimdad Kor.
(*l*) Walai Kor.

They can collect about 400 armed men.

(*b*). The Shah Mansur Khel consist of—

(1) The Hyatai Kor.
(2) The Durma Kor.
(3) The Loe Shilman sections.

(1). The Hyatai Kor is divided into the following sub-sections :—

(*a*) Shinsarai Kor.
(*b*) Umr Kor.
(*c*) Aymena Kor.
(*d*) Bakhtawar Kor.
(*e*) Zafiran Kor.
(*f*) Shadak Kor.

The Hyatai Kor live in the villages on both banks of the Kabul River west of Michni, not including Sadin and Dab. Their chief villages are Pakhan, Haidar Khan, Kararai and Warsak.

(2). The Durma Kor is divided into—

(a). Morcha Khel (Khan Khel) occupying Lalpura, Sadda, Chaknewar, Baru and Kam Dakka.

(b) Sahab Kor,
(c) Ikhtiyar Kor,
(d) Ibrahim Kor, } in Loe Shilman (see separate list).

In British territory, in the village of Dabri Killi, some members of the Bakhtawar Kor sub-section of the Hyatai Kor Shah Mansur Khel have settled. Some of the Morcha Khel are now living in Piyari Payan and other villages of the Daudzai and Doaba tappas in the Peshawar District.

(II).—The Kasim Khel are divided into—

(1) Kani Khel.
(2) Khalil Khel.

(1). The Kani Khel sub-sections are—

(a) Zarif Kor: villages Bar and Kuz Zarif Kor, Skhadaud, in independent territory, and Tarkhoi and Muhammand Lal Koruna in British territory.
(b) Harif Kor: occupy Darwazgai, consisting of a number of fortified hamlets, also live in Harif Kor and Surkhana in British territory.
(c) Janbeg Kor: live in Regmiana, independent territory, also in Mirbaz, Koruna and Nilawai in British territory.
(d) Salih Kor: live in Hidayat Sirra in independent territory and in Zormandi in British territory.
(e) Hafiz Kor: occupy a number of hamlets, all going by the name of Hafiz Kor in independent territory, and also in Sar Khana and Danglakhtai in British territory.

(2). The Khalil Khel consist of—

(a) Gul Ahmad Kor: chief villages Khatkai, Zirra.
(b) Kado Kor: chief villages Kuhai Killi, Sahib China.
(c) Saba Kor,
(d) Aka Kor,
(e) Aka Khel, } have mostly taken up their residence in British territory in the villages of Kas Killi and Bela Mohmandan.

The sections of Shah Mansur Khel Mohmands now living in Loe Shilman are—

(1) Wali Muhammad Kor.
(2) Hassan Kor.
(3) Wazir Kor.

(1) Wali Muhammad Kor: occupy the villages Wali Muhammad Koruna, Narai Killi, Nasro Killi and Adam Killi.
(2) Hassan Kor: occupy the villages of Khanakai and Tangai.
(3) Wazir Kor: occupy the villages of Prang-darra, Yusaf Khan Killi, Razgu Killi, Fatteh Killi, Daraz Killi, Lalbaz Killi.

These three sections can muster 300 armed men.

The section of the Asaf Khel now living in Kam Shilman:—

The Masaud Kor: occupy the villages of Jamal Killi, Baghi Killi, Zorab Killi and Shiraz Killi.

B.—HALIMZAIS.

The Halimzais were originally a branch of the Tarakzai Mohmands, but have become separated from them and are now considered a distinct tribe. They occupy Kamali and Gandao. A few also have settled in Loe Shilman.

The Halimzais fall into two main divisions, according to their location; of Gandab and of Kamali.

The Halimzais of Gandab are divided into—

I.—Hamza Khel.
II.—Kadai Kor.
III.—Wali Beg Kor.

I.—The Hamza Khel have the following sections:—

(a) Sultan Khel.
(b) Durba Khel
(c) Babi Khel.
(d) Baru Khel with the Taru Khel.

(*a*). The Sultan Khel are sub-divided into—

(1) Jami Kor.
(2) Khoedad Kor.
(3) Kambar Kor.
(4) Rahim Kor.
(5) Shahbana Kor.
(6) Mullah Kor.

(*b*). The Durba Khel consist of—

(1) Bai Kor.
(2) Ghazi Kor.

(*c*). The Babi Khel are divided into Babi Kor proper and Adin Khel.

(*d*). The Baru Khel have with them the Taru Khel.

II.—Kadai Kor :—

(*a*) Yardil Kor.
(*b*) Rahmatal Kor.
(*c*) Katasar.
(*d*) Daud Khel.
(*e*) Rahmi Khel.

(*a*). Yardil Kor :—

(1) Mihr Din Kor.
(2) Ghazi Kor.
(3) Nadir Kor.

(*b*). Rahmatal Kor :—

(1) Nawab Kor.
(2) Salih Kor.
(3) Kasim Kor.

(*c*). Katasar : no prominent sub-divisions.

(*d*). Daud Khel :—

(1) Pahlwan Kor.
(2) Mirak Kor.
(3) Pagal Kor.

(*e*). Rahmi Khel :—

(1) Lalat Kor.
(2) Fatteh Kor.
(3) Mirbaz Kor.
(4) Muhammad Yar Kor.
(5) Shalmai Kor.
(6) Mastai Kor.

With them go the Yusaf Khel.

III.—Wali Beg Kor :—

(*a*) Shati Khel.
(*b*) Rasul Kor.

(*a*). Shati Khel :—

(1) Ranra Khel.
(2) Tsalor Plara.

With the Ranra Khel go the Raza Kor and Gigiani, two small broken clans.

The sub-sections of the Ranra Khel are—

Khairulla Kor.
Faizulla Kor.
Yakub Kor.
Kalal Kor.
Rahdo Kor.
{ Buch Khel.
{ Ghunda Khel.

(*b*). Rasul Kor—

(1) Khojawas Kor.
(2) Pagal Kor.
(3) Halkamar Kor.
(4) Hindki Kor.
(5) Shahgul Kor.
(6) Nasir Kor.
(7) Fazli Kor.
(8) Mahbub Kor.
(9) Amin Kor.

With the Rasul Kor go the Wahab Kor, a small broken clan.

The Halimzais of Kamali are divided into—

I.—Ibrahim Khel.
II.—Hamza Khel.
III.—Busha Khel.

I.—Ibrahim Khel:—

(*a*) Lakki Kor.
(*b*) Khwajo Kuhai Kor.
(*c*) Ghazi Beg Kor.
(*d*) Nahaqqi or Yusaf Kor.

The last-mentioned is divided into—

(1) Badin Khel.
(2) Burai Khel.

II.—Hamza Khel:—

(*a*) Durba Khel.
(*b*) Sultan Khel.
(*c*) Babi Khel.
(*d*) Baru Khel.

III.—Busha Khel:—

(*a*) Ato Khel.
(*b*) Sroh.

The latter are sub-divided into—

(1) Matta Kor.
(2) Kalal Kor.
(3) Ghaim Kor.
(4) Salo Kor.
(5) Umar Kor.
(6) Mulla Kor.
(7) Yaghi Kor.
(8) Mandrashi Kor.

THE PANDIALI MOHMANDS.

The Pandiali Mohmands inhabit the hilly tract of country lying between the Halimzais and the Swat River, to the north they are bounded by the Utmanzai and Ambhar valleys, to the south by British territory.

They consist of two main sections—

I.—Isa Khel.
II.—Burhan Khel.

The Isa Khel inhabit the northern valleys, and the Burhan Khel the southern.

I.—The Isa Khel comprise two sections—

(1) Kandai.
(2) Yusaf Khel.

(1). The Kandai is composed of two sub-sections—

(*a*) Mamun Kor.
(*b*) Sikandar Khel.

(*a*). The Mamun Kor is divided into six septs—

(1) Kesama Kor, residing in Dag Darrah.
(2) Wali Dad Kor, residing in Dag Darrah.
(3) Jangi Tabar, also in Dag Darrah.
(4) Ghazi Khel, also in Dag Darrah.
(5) Moza Din Tabar, also in Dag Darrah.
(6) Khanmai Tabar, also in Dag Darrah.

(*b*). The Sikander Khel are divided into—

(1) Bundi Kor, residing in Sikander Khel Valley.
(2) Mazeed Khel, residing in Sikander Khel Valley.
(3) Hallal Tabar, residing in Sikander Khel Valley.

(2). The Yusaf Khel consist of two sub-sections—

(*a*) Sangar Khel.
(*b*) Rajai Khel.

(*a*). The Sangar Khel have three divisions—

(1) Janbeg Kor, reside in the Hallalai Valley.
(2) Wilayat Kor ; the tract of country in which they reside at the foot of the hills goes by the name of Kunastar.
(3) Jabi Kor, reside in Nawa Sar.

(*b*). Rajai Khel fall into six clans—

(1) Pardesi Kor, residing in Killo Shah.
(2) Ibrahim Tabar, residing in Tora Gharri.
(3) Zaman Kor, residing in Killo Shah.
(4) Shahbaz Kor, residing in Kotah Tarap.
(5) Mullahgori Kor, residing in Surdag.
(6) Rekhmina Kor, residing in Lachi and Surdag.

The Isa Khel can assemble 500 armed men.

II.—The Burhan Khel consist of two sections—

(1) "Bar" (Upper) Burhan Khel, better known as Muhammad Khan Kor
(2) "Kuz" (Lower) Burhan Khel, or Krappawal.

(1). The Muhammad Khan Kor consist of three sub-sections—

(*a*) Hassani Kor.
(*b*) Ahmedai Kor.
(*c*) Hatai Kor.

(*a*). The Hassani Kor is divided into—

(1) Adil Kor, of which half reside in Bado Shah and half reside in Mohabatai.
(2) Karm Kor, residing in Mohabatai, China Nau and Bado Shah.

(*b*). The Ahmedai Kor, reside in Hissar Tangi. They are closely allied to the Hassani Kor.

(*c*). The Hatai Kor are divided into—

(1) Morghai Kor, residing in Girdigam, Dulluna Tangi.
(2) Ismail Kor, reside in Lagham.
(3) Mari Kor, reside in Kuhai.
(4) Sahib Khan Kor, reside in Hissar Tangi.

(2). The "Kuz" (Lower) Burhan Khel consist of five sub-sections :—

They are—

(1) Surkha Kor, residing in Lagham, Salig Kor and Nalki Pandiali.
(2) Udhi Khel, residing in Lagham.
(3) Umai Kor, residing in Lagham.
(4) Salim Khan Kor, residing in Lagham.
(5) Kadir Kor, residing in Lagham.

The Burhan Khel can assemble 500 armed men.

A portion of the Muhammad Khan Kor are residing in Shinpokh. They are the remnants of the Burhan Khels who were driven out of Dakka and the country roundabout by the Morcha Khels.

C.—THE KHWAEZAI MOHMANDS.

The Khwaezai Mohmands inhabit a tract of country lying to the north of the Tarakzai Mohmands and to the west of the Halimzais. On the north and west they are bounded by the Baezai.

The tribe is divided into three main sections—

I.—Dawat Khel (spoken of as Dauta Khel).
II.—Maimana Khel.
III.—Khadi Khel.

I.—The Dawat Khel consist of five sub-sections—

(a) Jewan Kor, } both inhabit Mullah Fahim Killi.
(b) Padai Kor, }
(c) Ahad Kor, reside in a hilly tract of country known as Khapak. There are only a number of hamlets which are known as Ahad Koruna.
(d) Ghazi Khel, reside in Wucha Jowara.
(e) Aka Khel, have left Khwaezai proper and now reside exclusively at Goshta.

II.—The Maimana Khel consist of nine sub sections—

(a) Aba Kor, reside in Gadai Tangi.
(b) Kaka Kor, reside in Gadai Tangi and Zanawar China.
(c) Usmani Kor, reside in Mazarina.
(d) Jallal Kor, reside in Kung.
(e) Musa Kor, reside in Musa Killi.
(f) Shaddat Kor, reside in Kung.
(g) (h) } Sado Kor-Nazar Kor, reside in Kutai.
(i) Mazai Kor, reside in Surdag.

III.—The Khadi Khel consist of five sub-sections—

(a) Sewanai Kor, reside in Sam Ghakkai.
(b) Hasham Kor, reside in Sam Ghakkai.
(c) Pah Khel, reside in Wucha Jowara.
(d) Sargarrai Kor, reside in Halki Kuhai.
(e) Muhammad Khel, reside exclusively in Goshta.

The Khwaezais can collect about 2,500 armed men, not counting those belonging to sections of the tribe who have settled at Goshta.

The following sub-sections are at Goshta :—

(1). The Aka Khel, a sub-section of the Dawat Khel. They reside in hamlet which collectively go by the name of Aurang Koruna.

(2). The Yakubi Khel are an offshoot of the Sargarrai Kor, a sub-section of the Khadi Khel. They reside in hamlets known as Sargarrai Kor.

(3). The Muhammad Khel, a sub-section of the Khadi Khel, reside in hamlets known as Muhammad Kor.

D.—THE BAEZAI MOHMANDS.

The Baezai Mohmands inhabit the tract of country to the north and west of Khwaezai, are bounded on the north by Nawagai and Kunar, on the west by Kunar and Goshta, and on south-west by the Kabul river.

The tribe is divided into two main sections : Usman Khel and Sepah—

I.—Sepah { Musa Khel. / Miro Khel. / Bara Khel.
II.—Usman Khel.

I.—Sepah. (1). The Musa Khel reside in the Mitai and Suran Valleys and consist of four sub-sections—

(a) Shahbaz Kor : principal village Karkano Shah and several hamlets in the Suran Valley.
(b) Rahmat Kor : principal villages Ghannam Shah and Inzarai.
(c) Kasim Khel : reside in hamlets in the Upper Mitai Valley.
(d) Jabar Khel : reside in Tora Khwa, Dukhanuna Mitai.

(2) Miro Khel : They reside chiefly in Bedmanai and Shamsha Payan.

(3) Bara Khel ; They reside in Bedmanai and Shamsha Bala.

II.—Usman Khel: Inhabit the southern valleys of the Baezai country and consist of four sub-sections—

- (*a*) Isa Khel : reside in Ghundai, Shamdarrah, Jarobai.
- (*b*) Khuga Khel: reside in Sallala and Shali.
- (*c*) Atamr Khel : reside in Mazari China, Lakkhar Killi, Atam Killi and Khunjar Killi.
- (*d*) Koda Khel : what remains of this section in Baezai reside in hamlets in the south-eastern corner. Most of this section have abandoned the country and have settled down in the Mardan and Hashtnagar Mairahs.

The Baezai can get together about 8,000 armed men.

E.—THE AFFILIATED CLANS.

What I have called by this title are clans supposed to be descended from Mussammat Dawai, second wife of Mohmand ; and hence Dawezai, the sons of Dawai ; but no one is able to assign them a clear place in the tribal pedigree, and as the Kuchi Dawezai are considered Akhundzadas, I have preferred to consider the three clans mentioned below as distinct from the main body of the Mohmand tribe. They are—

- (1) The Dawezai.
- (2) The Utmanzai.
- (3) The Kukkozai.

The first two are divided into *Kuchis* or nomads, who in winter leave their families in Ningrahar and travel between Kabul and Peshawar as carriers of merchandise (the fine Kuchi camels are well known), and in summer migrate to the grassy slopes beyond the Unai pass and the springs of the Helmund ; and the *Udredunkai*, who have fixed habitations, divided by the whole breadth of the Mohmand tribe from their brethren, the Kuchis.

THE DAWEZAI MOHMANDS.

The Dawezai Mohmands inhabit a small tract of country lying to the north of the Utmanzai; on the west it is bounded by the Kandaharis, on the north by Nawagai, and on the east by Ambhar.

All their villages collectively go by the name of Pipal.

The tribe is divided into two main sections—

I.—Babazai Kor.
II.—Hassan Khel.

I.—The Babazai Kor consist of five sub-sections—

- (*a*) Hajai Kor : residing in Shahgai.
- (*b*) Khudaidad Kor : residing in hamlets known as Khudaidad Koruna
- (*c*) Burhan Kor : residing in hamlets known as Burhan Koruna.
- (*d*) Asu Kor : residing in Asu Killi. A colony of Mians, who came from Inzarai on the border of Nawagai, numbering some 300 persons also reside in Asu Killi. Mian Fazal Shah is their headman. They are descendants of Mian Shah Zaman of Prang near Charsaddah.
- (*e*) Shato Khel : residing in Shato Killi.

II.—The Hassan Khel consist of four sub-sections—

- (*a*) Pesha Kor : residing in Khandak.
- (*b*) Mir Said Kor : residing in Spin Jarobai and Dab.
- (*c*) Aipai Kor : residing in two villages, Mullah Faizul Kor and Fatteh Khan Kor.
- (*d*) Anai Kor : residing in Kanna.

The Dawezai can bring together at the most 1,000 armed men.

The *Kuchis* are considered Akhundzadas and are never robbed. They are divided into—

- (1) Hussan Khel : villages Gulai in Ningrahar and on Upper Helmund. Headmen : Haji Islam, Abdul Karim, Abdul Wahab, Ghulam, Lalagai.
- (2) Mandozai : villages Chardeh, also in Peshawar Valley and on Upper Helmund.
  Headmen : Samundar, Habibulla, Firoz, Tila.
- (3) Hazarbuz : villages Baru and on Upper Helmund.
  Headmen : Sher Muhammad, Fazl, Fazli Ahmed.
- (4) (Associated), the Za Khel : villages Girdi Kas and on Unai Pass.
  Headman : Azam Din.

Note.—Ghilzai Kuchis also winter in Reina, Dakka, Kam Dakka, Ambar Khana, Hisarshahi, Chaprihar.

THE UTMANZAI MOHMANDS.

The Utmanzai inhabit a small tract of country between the Dawezai and Kamali Halimzais and the Isa Khel.

The tribe resides in Bar (Upper) Yakhdaud and Kuz (Lower) Yakhdand; the various sections living in each are—

In Bar (Upper) Yakhdand.—

(1) Chuhari Kor.
(2) Khaista Kor.
(3) Akbar Khel.
(4) Gulo Khel.

In Kuz (Lower) Yakhdand—

(1) Hajee Kor.
(2) Hasham Kor.
(3) Kasim Khel.

The whole tribe can bring together about 500 armed men.

Kuchis are divided into—

(1) Koli Khel,
(2) Bahadur Khel,
(3) Mirak Khel,
} villages Dakka, Girdi and Peshawar Valley in winter, Upper Helmund in summer.

Headmen: Asim, Abdulla Nur, Khandad, Musahib Din; they are at bitter feud with the Mirjan Khel, Shinwaris.

THE KUKKOZAI.

Their sections are—

(*a*) Naraizai: village Ambarkhana, part of Basaul.
(*b*) Ahmedakzai: village Basaul.
(*c*) Baekzai: village Hazarnao.

F.—THE VASSAL CLANS.

The Mullagoris of Tartara and the Safis, east of Mitai and north of Kamali, in particular the Kandahari section, are clans who hold their lands by sufferance of the Mohmands; they acknowledge their inferiority and are bound to pay the Khan of Lalpura occasional tribute and to hospitably entertain Mohmands passing through their villages. It is not improbable that the Mullagoris are relics either of the now humble Dilazaks who were swept away before the irruption of Afghans or that they are remnants of the bands of Bayazid, the notorious Pir Rokhan who flourished temp. Akbar Shah, and descendants of whose followers are to be seen in the so-called Shiahs of Tirah. Tiny settlements of Mullagoris are to be found on the outskirts of the great eastern tribes, at Tsitsobi, where Afridi meets Shinwari, on the eastern slopes of Tartara the border between Peshawar and the Mohmands, and at Sapri above Abazai on the Utman Khel frontier. Their own traditions proclaim them to be the relics of a great kingdom, whose capital was somewhere near Pesh Bolak, which would favour the Dilazak theory. As for the Safis, it is almost certain that they are converts to Islam from the Kafirs. Their fanaticism may be due to the recent date of this change. And the position of the tribe, from Kohistan and Tagao to Bajour, on the confines of Kafiristan, the language spoken by them in Kashmung, and the fact that they are certainly not Afghans, nor of the Hindkai class, testify to the correctness of this supposition.

The Mullagoris of Tartara are comprised of the—

(1) Tar Khel.
(2) Par Khel.
(3) Daulat Khel.

Their villages are: Shahid Miana, Zwara Miana, Lwara Miana, Murdadaud, Kambela, Zmakabara Srah Killi.

For the names of headmen and further information I would refer to statistics by Major Conolly, late Political Officer, Khaibar.

The Mullagoris are notorious as thieves and middlemen for thieves. Otherwise they earn a scanty livelihood by the sale of ropes, mats and sandals of dwarf-palm (mazari) and by grazing cattle and cultivating the little ground they possess.

The Safis are divided into—

(1) Kandaharis.
(2) Gurbuz.
(3) Wader.
(4) Masaud.

(1). The Kandaharis are sub-divided into Sepah, Kamal Khel, Mirza Khel and Amrohi.

Their villages are : Waidansha, Karel, Chingai, Kundo Kuhai, Amroh.

(2). The Gurbuz live in Taraki Tangi, Lukkarai, Kamar Killi, Katasar (not the Gandao Katasar).

(3). The Masaud consist of Shamsho Kor, Aba Khel, Madur Kor, and Ghilzai Kor; they occupy Chinarai, Ziarat, Khazina, Kokpan.

(4). The Wader section lives on the northern slopes of the range south of the Kunar river beyond Mitai. In conclusion, a small colony of Shinwaris on the border of Bajour near Nawagai is noticeable. They number about 200 families, are either captives of war, or, as they say, the descendants of a Shinwari fakir, who settled at Ziarat Sheikh Baba, and inhabit the Sheikh Baba-darra and Chamarkand Valleys.

W. R. H MERK.

APPENDIX A.

MOHMAND.

- Tarakzai.
  - Tarakzai proper.
  - Halimzai.
  - Isa Khel.
  - Burhan Khel.
- Baezai.
- Khwaezai.

Affiliated clans ... { Dawezai ... Utmanzai ... } Kuchi and Udridunki. Kukkozai.

Affiliated clans ...	Dawezai ...	Kuchi and Udridunki.
	Utmanzai ...	Kuchi and Udridunki.
	Kukkozai.	
Vassal clans ...	Mandai Khel.	
	Safis and Kandaharis.	
	Mullagoris.	

APPENDIX B.

TARAKZAI.

- Dadu Khel.
  - Dalkha Kor.
    - Muradi Kor.
    - Asaf Kor.
  - Shah Mansur Khel.
    - Hyatai Kor.
    - Durma Kor.
      - Loe Shilman sections.
      - Morcha Khel.
- Kasim Khel.
  - Kani Khel.
  - Khalil Kor.

APPENDIX C.

HALIMZAI.

- In Gandab.
  - Hamza Khel.
  - Kadai Kor.
  - Wali Beg Kor.
- In Kamali.
  - Hamza Khel.
  - Ibrahim Khel.
  - Busha Khel.

APPENDIX D.

KHWAEZAI.

- Maimand Khel.
- Doatta Khel.
- Khadi Kor.

BAEZAI.

- Usman Khel.
  - Khuga Khel.
  - Isa Khel.
  - Atamar Khel.
  - Koda Khel.
- Sepah.
  - Musa Khel.
  - Miro Khel.
  - Bara Khel.

APPENDIX E.

UTMANZAI OF YAKHDAND.

- Amano Khel.
- Khadi Khel.

DAWEZAI OF PIPAL.

- Bazai.
  - Hassan Kor.
  - Anai Kor.
- Mamazai.
  - Haji Kor.
  - Khoedad Kor.

KUCHIS.

(1) UTMANZAI.

- Koli Kor.
- Bahadur Kor.
- Mirak Kor.

(2) DAWEZAI.

- Hassan Khel.
- Hazarbuz.
- Mandozai.
- Affiliated (Za Khel.)

APPENDIX F.

THE KHAN KHEL OF LALPURA.

MALIK MORCHA (TEMP. AKBAR SHAH).

- *Kalandar Khan.*
  - *Shat Khan* (killed by Shinwaris).
    - *Muqarrab Khan* (temp. Aurangzebe).
  - Chohar Khan (descendants in the Mohmand villages of the Doaba Tahsil, Peshawar District. Representative is Ata Muhammad Khan).
  - Haji (descendants obscure; live in Ningrahar).

Children of *Muqarrab Khan*:

- By Mussammat Araba, 1st wife.
  - *Zain Khan, Baba* (killed at Panipat, 1761).
    - *Balots Khan.*
  - Payinda.
    - Badulla.
      - Habib.
        - Musa (alive in Lalpura)
  - Hakim.
    - Mahsim.
      - Ghulam Muhammad.
        - Bahadur (was in Tashkand with the Amir, now in Lalpura).
    - Langar.
- By Mussammat Jahana, 2nd wife.
  - Ahmad.
    - Rahmat.
      - Mahmut.
        - Masaud.
          - Nasir.
          - Shahwali
          - Mansur.
          - (All alive in Lalpura.)
  - Lashkar.
    - Bazurg.
      - Manai.
        - Payindai.
  - Fatteh.
    - Muhammad Ali.
      - Yusuf.
        - Fakir Muhammad (alive in Lalpura).

Children of *Balots Khan*:

- *Arsala* (executed by Timur Shah).
  - Mir Afzal (killed by Saadat Khan).
    - Mohsan (alive in Hazarnao; very old).
- *Mazulla* (killed by Sadulla Khan).
  - Allahdad.
    - Shahbaz.
      - Jabbar (alive in Hazarnao).
      - Khowas.
  - Nur Muhammad (killed by Sadulla).
  - Hamidulla (descendants obscure, in Kama).
  - Samad (descendants obscure, in Kunar).
  - *Torabaz Khan* (Mackeson's Khan).
    - *Riza Khan.*
      - Malang (killed by Nausher Khan).
    - Fazl Jan (died 1881).
      - Zakriya (in Mastali Kama).
    - Ahmad Jan (in Kama).
- *Sadulla* (killed by Mir Afzal Khan).
  - *Saadat Khan.* (*Vide* below). (Died in captivity.)
  - Sadiq Khan.
    - Rahman.
    - Musa.
    - Ahmadulla.
    - (Alive in Chaknewar.)
  - Nawab (killed by Torabaz Khan).
    - Mihrab (in Lalpura, great traveller).
    - Shamun.
      - Ajun (in Lalpura).
  - Baba Khan.
    - Nausher.
    - Zerdad.
    - Lalajan.
    - (All in Chaknewar.)
  - Muhammad (descendants obscure, in Massingh).

Note.—The names of those who at one time or other have held the Khanship of Lalpura are printed in *italics*.

APPENDIX G.

KHAN KHEL OF LALPURA—CONTINUED.

SAADAT KHAN.

By 1st wife, Khan Khel of Bajour.

- Fatteh Muhammad (no issue Killed by Sultan Muhammad).
- *Sultan Muhammad* (killed by Malang).
  - (1) By a Morcha Khel wife, from Baru.
    - Mir Ahmad killed in 1880 by Chardeh family. No issue).
    - Arsala obscure at Michn).
  - (2) By a Morcha Khel wife, from Peshawar District.
    - *Muhammad Shah Khan* (in Peshawar).
      - Two infant sons.
    - Akram (in Peshawar).
  - (3) By the sister of Khowas Khan, Zakha Khel.
    - Abdul Aziz (with Sardar Ayub Khan).
    - Azim (with Sardar Ayub Khan).
    - Amin (with Sardar Ayub Khan)
    - Abdul Ghafur (at Danish Kul)
- *Nauroz Khan* (died in 1877) *Vide* below.
- Mussasmmat Kamar Jan, married to Amir Sher Ali Khan; issue.
  - Amir Yakub Khan.
  - Ayub Khan.

By 2nd wife, sister of Ali Khan, Pesh Bolak.

- Muhabat.
- Sher Muhammad.

(Obscure, in Peshawar).

By a slave girl.

- Inayat-ulla.
- Bahram.

(At Kabul. Bahram murdered Major Macdonald at Michni, 1873).

By 3rd wife, Syad of Kunar.

- Yar Muhammad (with Ayub Khan).
- Dad Muhammad.
- Ata Muhammad.

(At Chinarai, near Bajaur, obscure).

ISSUE OF NAUROZ KHAN.

- (1) By a sister of Azim Khan of Chardeh.
  - *Muhammad Sadiq Khan* (married to a Khwaezai wife, and to daughter of Muhammad Afzal Khan, Shinwari).
    - An infant son.
  - Muhammad Ali.

  (In Peshawar.)
- (2) By a grand-daughter of Sadulla Khan, Morcha Khel.
  - *Akbar Khan*, Khan of Lalpura (married to a daughter of Syad Mahmud, Badshah of Kunar, and to a daughter of Yar Muhammad Khan of Marez Shinwar).
    - Several young sons.
  - Hassan Jan (married to a niece of Wali Muhammad Khan, Zakha Khel).

    (At Kabul in service.)

NOTE.—The names of those who at one time or other have held the Khanship of Lalpura are printed in *italics*.

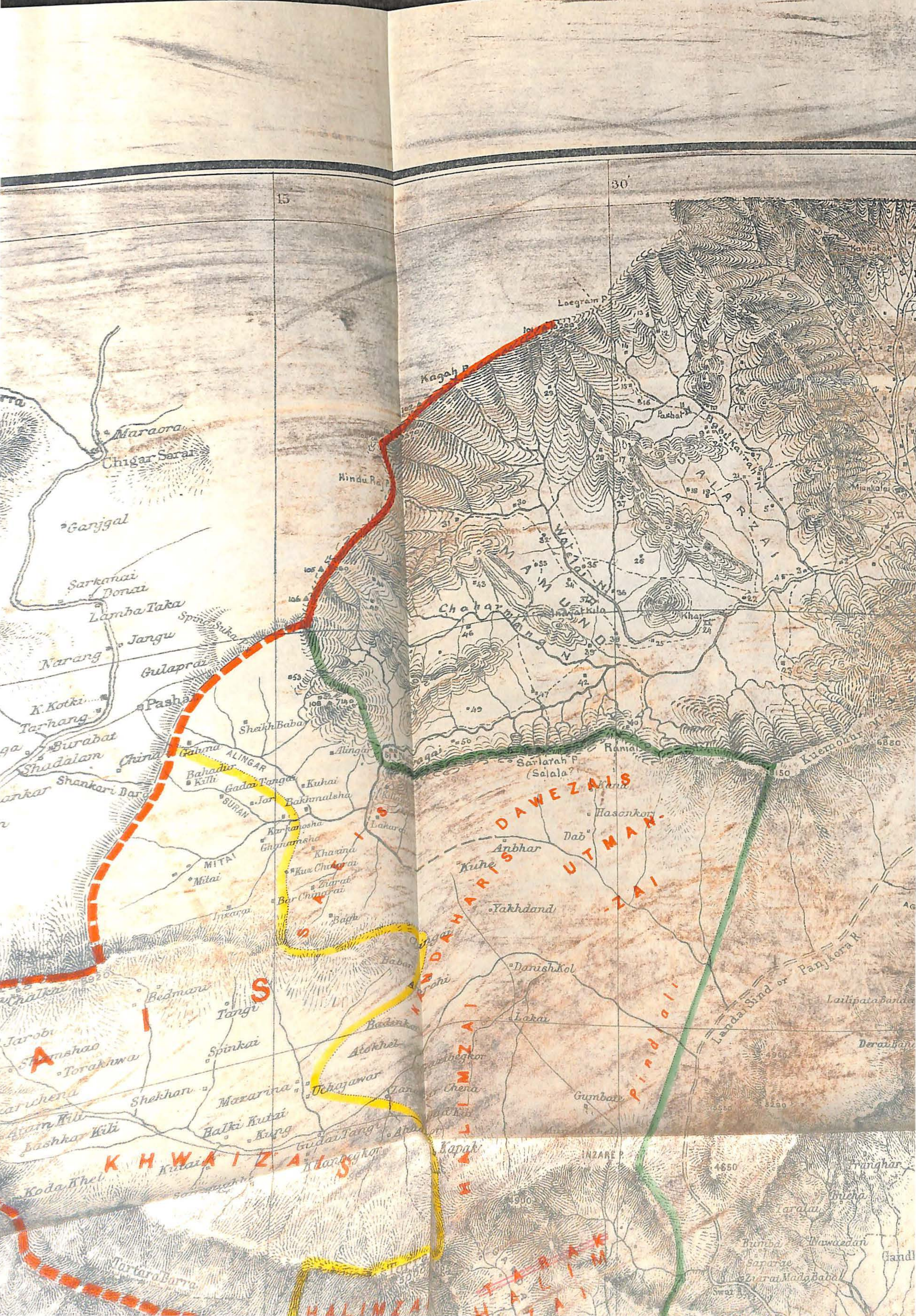
APPENDIX H.

GENEALOGY OF THE BAEZAI KHAN KHEL.

- **KHADI KHAN.**
  - Khushal Khan.
    - Mughal Khan.
      - Deendar Khan.
        - Fatteh-ulla Khan.
          - Khalid Khan.
            - *By first wife.*
              - Syad Amir.
                - Rasul Khan (in service at Kabul). (Dead)
              - Azim Khan. (killed by Sardar Ishak Khan).
                - Azim.
                - Abdul Wahid.
                - Akbar (at Chardeh)
                - (On service in Turkistan) [Azim and Abdul Wahid]
              - Bahram.
            - *By second wife.*
              - Taj Muhammad.
                - Mughal Khan (Khan of Goshta Was hostile to us in the late war.) Died in exile in 1893.
                  - Musafir Khan (lives at Tangi in Peshawar District).
                  - Two sons, minors (in Mohmand hills).
                - Wali Muhammad (minor).
                - Zain Khan (minor).
              - Dad Khan.
              - Ata Muhammad.
                - Faiz Talab. [son of Dad Khan or Ata Muhammad]
                - Kushal. [son of Dad Khan or Ata Muhammad]
                - (Are of no account; live in Goshta.)
                - Kutb Khan.
                - Yakub.
                - (At Goshta; of no account.)
              - Fatteh Muhammad.
            - *By third wife.*
              - Payinda.
                - Aziz.
                - Ahmed.
                - Sharif.
                - (All insignificant; at Chardeh and Goshta.)
              - Saadatmand.
          - Gul Muhammad.
            - Syad Muhammad (is poor).
          - Akram Khan.
            - Akbar Khan (Khan of Girdao).
              - Zarin Khan.
            - Aziz Khan (alive).
            - Fatteh (alive).
          - Bahadur (died without issue).
        - Mohsin.
          - —
            - —
              - Hyder (alive).
      - Yakub (his descendants live in Mayar Kama, and are hostile to the Girdao family; their representative is Akbar Khan of Mayar).
      - Mohsin (his descendants live in Kama. Their chief representative is Yamin Khan).

W. R. H. MERK.

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